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THE

MODERN AMERICAN BIBLE

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Ballentine

S. MATTHEW
S. PETER
S. JUDE
S. JAMES

THE BOOKS OF THE BIBLE IN MODERN AMERICAN FORM AND PHRASE, WITH NOTES AND INTRODUCTION

BY

FRANK SCHELL BALLENTINE

NEW YORK
THE LOVELL COMPANY
1899

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INTRODUCTION.

The Good News, according to S. Matthew, is distinguished by its many quotations from the Old Testament, and by the amount of space it gives to the teaching of Jesus as compared with his acts.

This body of teaching is always set before us by S. Matthew at considerable length, and after the fashion and method of the old Hebrew Wisdom Poets. The parallelism of the thought and the rhythmic flow of the language is remarkable.

On the other hand, the bringing out of this great feature of this Gospel makes us appreciate the learning and culture of the writer, as well as to understand and enjoy the beauties of his thought and diction. It shows us what a characteristic portraiture of our Lord he has drawn for us, and the necessity of the four writers for a full and well rounded view of him for all time to come.

Yet, S. Matthew writes with no stiff national or exclusive pride.

For it is S. Matthew who is the occasion of our Lord's being charged with eating with tax collectors and sinners. It is S. Matthew who tells us of the visit of the eastern Magi, in whom Christendom from of old has rightly seen the first fruits of the calling of the Gentiles.

It is S. Matthew who dwells emphatically on the prospect of men coming from the east and from the west, from the north and from the south, to sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven.

It is S. Matthew who sets forth the law of compassionate judgment, which will make the doom of Tyre and Sidon more tolerable than that of Chorazin and Bethsaida.

Yes, it is S. Matthew who represents the Judge of all the earth in the last great day, taking his standard of judgment, not from the old Jewish law, not from the specific truths taught by Christ, even, but from the great and all-inclusive law of kindness, which is stamped everywhere, even when neglected and transgressed, on the hearts and lives of those who have known no other revelation.

F. S. BALLENTINE,

CHRIST'S CHURCH RECTORY,
SCRANTON, Pa.,
Trinitytide, 1899.

THE BOOK

OF THE

GENEALOGY OF JESUS CHRIST THE SON OF DAVID, THE SON OF ABRAHAM.

Abraham was the father of Isaac,
Isaac of Jacob,
Jacob of Judah and his brothers,
Judah, of Pharez and Zarah, by Tamar,
Pharez of Ezrom,
Ezrom of Aram,
Aram of Aminadab,
Aminadab of Naason,
Naason of Salmon,
Salmon of Boaz, by Rahab,
Boaz of Obed, by Ruth,
Obed of Jesse,

Jesse of David,
David of Solomon, by the wife of Urijah,
Solomon of Rehoboam,
Rehoboam of Abijah,
Abijah of Asa,
Asa of Jehoshaphat,
Jehoshaphat of Joram,
Joram of Uzziah,
Uzziah of Jotham,
Jotham of Ahaz,
Ahaz of Hezekiah,
Hezekiah of Manassah,
Manassah of Amon,
Amon of Josiah,
Josiah of Jeconiah and his brothers,
at the time of the carrying away to Babylon.
Jeconiah became the father of Salathiel,
after the carrying away to Babylon.
Salathiel was the father of Zerubbabel,
Zerubbabel of Abiud,
Abiud of Eliakim,
Eliakim of Azor,
Azor of Sadoc,
Sadoc of Achim,
Achim of Eliud,
Eliud of Eliazar,
Eliazar of Matthan,
Matthan of Jacob,

Jacob of Joseph, the husband of Mary,
the mother of Jesus, called the Christ.
So all the generations from Abraham to David were
Fourteen generations.
From David to the carrying away to Babylon,
Fourteen generations.
From the carrying away to Babylon to Christ,
Fourteen generations.

Now, the birth of Jesus Christ was in this way. His mother, Mary, had been betrothed to Joseph. But before they came together she was found with child by the Holy Spirit.

Now, Joseph, her husband, was a good man, and did not wish to expose her, so he intended to divorce her privately. But while he was thinking of this an angel of the Lord appeared to him in a dream, and said:

"Joseph, son of David, do not be afraid to take to you Mary, your wife. For that which is begotten in her is by the Holy Spirit, and she will bear a son, and you will call his name Jesus, for it is he who will save his people from their sins."

Now, all this has happened that it might be

fulfilled which was spoken by the Lord through the prophet, saying :

Behold the virgin shall be with child,
And shall bring forth a son,
And they shall call his name
Emmanuel.

Which means, God with us.

Joseph got up from his sleep and did as the angel of the Lord directed him, and took to him his wife ; and did not know her till she had brought forth a son : and he called his name Jesus.

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the King, Magi from the east came to Jerusalem, and said :

" Where is he who was born King of the Jews ? For we saw his star in the east and have come to pay him homage."

When Herod the King heard it he was troubled and all Jerusalem with him, and gathering together all the chief priests and scribes of the people he inquired of them where the Christ should be born.

And they said to him :

" In Bethlehem of Judæa. For thus it is written by the prophet :

And thou Bethlehem, land of Judah,
Art in no way least among the princes of Judah ;

For out of thee shall come a governor,
Who shall shepherd my people Israel."

Then Herod privately called the Magi and learned from them carefully what time the star appeared, and sent them to Bethlehem, and said :

"Go search out carefully about the young child ; and when you have found him, bring me word, that I also may come and pay him homage."

They heard the King and went, and to their surprise the star they saw in the east kept going before them till it came and stood over where the young child was. And when they saw the star they were very much delighted.

And they came into the house and saw the young child with Mary his mother, and fell down and paid him homage ; and opening their treasures they offered him gifts, gold, and frankincense, and myrrh. And being warned in a dream not to return to Herod they went into their own country another way.

Now when they had gone an angel of the Lord appeared to Joseph in a dream, and said :

"Get up, and take the young child and his mother, and flee into Egypt, and stay there till I tell you. For Herod will seek the young child to destroy him."

He got up and took the young child and his mother by night and went away into Egypt, and was there till the death of Herod : that it might be fulfilled which was spoken by the Lord through the prophet :

"Out of Egypt did I call my son."

Then Herod, when he saw he was mocked by the Magi, was very much enraged, and sent out and slew all the boys in Bethlehem and all its neighborhood from two years old and under, according to the time which he had carefully learned from the Magi.

Then was fulfilled that which was spoken by Jeremiah the prophet :

A voice was heard in Ramah,
Weeping and great mourning :
Rachel weeping for her children,
And she would not be comforted,
Because they are not.

But when Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt, and said :

"Get up, and take the young child and his mother and go into the land of Israel. For those who were seeking the young child's life are dead.

He got up and took the young child and his mother, and came into the land of Israel.

But when he heard that Archelaus was reigning

over Judæa in the place of his father Herod, he was afraid to go there; and being warned in a dream he withdrew into the parts of Galilee, and came and lived in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

Now in those days John the Baptist came preaching in the wilderness of Judæa, saying:

"Repent! For the Kingdom of Heaven is at hand. For this is he who was spoken of by Isaiah the prophet, saying:

> The voice of one crying in the wilderness:
> Make ready the way of the Lord.
> Make his paths straight."

John had his clothes of camel's hair and a leather girdle round his loins, and his food was locusts and wild honey.

Then were going out to him Jerusalem, all Judæa, and all the country round about Jordan, and were being baptized by him in the river Jordan confessing their sins.

But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them:

"You brood of vipers!

Who warned you to flee from the wrath to come?

So bring forth fruit
Worthy of repentance.
And do not think to say to yourselves :
Abraham is our father.
For I tell you, God is able from these stones
To raise up children to Abraham.
Yes, even now the ax is lying.
At the root of the trees.
So every tree that is not bringing forth good fruit
Is to be cut down and thrown into the fire.

I, indeed, am baptizing you with water to repentance.
But he who is coming after me is mightier than I.
I am not worthy to carry his sandals.
He will baptize you with the Holy Spirit and with fire.
His fan is in his hand,
He will thoroughly clean his threshing-floor.
He will gather his wheat into his barn,
But the chaff he will burn up with unquenchable fire."

Then Jesus came from Galilee to the Jordan to John to be baptized by him. But John would have hindered him, saying :

"I need to be baptized by you, and do you come to me?"

"Allow me now," Jesus answered him. "For thus it is becoming in us to satisfy every religious requirement."

Then he allowed him.

And when he was baptized, Jesus at once went up from the water, and the heavens were opened, and he saw the spirit of God descending like a dove and coming on him, and a voice out of the heavens:

"This is my loved Son,
In him I am well pleased."

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And when he had fasted forty days and forty nights, he was afterwards hungry.

Then the tempter came to him:

"If you are the Son of God," he said, "command these stones to become bread."

"It is written," answered Jesus:

"Man shall not live by bread alone,
But by every word which comes out of the mouth of God."

Then the devil took him into the Holy City, and set him on the parapet of the temple:

"If you are the Son of God," he said, "throw yourself down. For it is written:

He shall give his angels charge over thee,
And on their hands they shall bear thee up,
Lest thou strike thy foot against a stone."

"It is written again," said Jesus :

Thou shalt not tempt the Lord thy God.

Again the devil took him to a very high mountain, and showed him all the kingdoms of the world and their grandeur :

"I will give you all these," he said, "if you will fall down and worship me."

"Go away, Satan! For it is written :

Thou shalt worship the Lord thy God,
And him only shalt thou serve."

Then the devil left him, and angels came and waited on him.

Now when he heard John was delivere up went into Galilee. And leaving Nazareth he came and lived in Capernaum which is by the sea in the borders of Zebulun and Naphtali that it might be fulfilled which was spoken by Isaiah the prophet :

The land of Zebulun,
And the land of Naphtali,
Toward the sea, beyond Jordan,
Galilee of the Gentiles,
The people sitting in darkness
Saw a great light.

To those sitting in the land and shadow of death,
To those light sprang up.

From that time Jesus began to preach and to say :

" Repent. For the Kingdom of Heaven is at hand."

As he was walking by the sea of Galilee he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea, for they were fishers ; and he said to them :

" Come follow me and I will make you fishers of men."

They at once left the nets and followed him.

Going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father mending their nets.

He called them.

They at once left the boat and their father and followed him.

He was going round in all Galilee teaching in their synagogues and preaching the good news of the Kingdom, and curing all kinds of disease and all kinds of sickness among the people. And the report of him spread through all Syria : and they brought to him all those who were sick with different diseases and torments, demoniacs, epileptic and palsied, and he cured them. And

there followed him great crowds from Galilee Decapolis, Jerusalem, Judæa, and from beyond Jordan.

Now seeing the crowds he went up into the mountain and when he had taken his seat, his disciples came to him. And he opened his mouth and taught them :

Blessed are the poor in spirit !
For theirs is the Kingdom of Heaven.
Blessed are those who mourn !
For they will be comforted.
Blessed are the meek !
For they will inherit the earth.
Blessed are those who hunger and thirst after righteousness.
For they will be filled.
Blessed are the merciful !
For they will obtain mercy.
Blessed are the pure in heart !
For they will see God.
Blessed are the peacemakers !
For they will be called the children of God
Blessed are those who are persecuted
For righteousness' sake
For theirs is the Kingdom of Heaven.
Blessed are you, when men shall revile you,
Shall persecute you,

Shall say all kinds of evil
Against you falsely,
For my sake.
Rejoice !
Be exceedingly glad !
For great is your reward in heaven.
For so did they persecute the prophets,
Who were before you.

You are the salt of the earth.
But if the salt has become saltless,
With what shall it be salted ?
It is then good for nothing
But to be thrown out,
And to be trodden under foot of men.

You are the light of the world.
A city set on a hill cannot be hid.
Nor do men light a lamp,
And put it under the bushel,
But on the stand,
And it gives light to all who are in the house.
Let your light so shine before men
That they may see your good works,
And glorify your Father who is in Heaven.

Do not think I have come to destroy the law,
Or the prophets.
I have not come to destroy

But to fulfil.
For to tell you the truth,
Till heaven and earth pass
Not the dot of an 'i,' nor the cross of a 't,'
Will ever disappear from the law
Till all is done.
So whoever shall break
One of these least commandments
And shall teach men to do so,
Will be called least
In the Kingdom of Heaven.
But whoever shall do and teach them
Will be called great
In the Kingdom of Heaven.
For I tell you,
Except your religion
Shall be better than that
Of the Scribes and Pharisees
You will never enter the Kingdom of Heaven.

You have heard it was said to them of old time :
Thou shalt not kill,
And whoever shall kill,
Shall be in danger of being brought to trial.
But I tell you :
Whoever is angry with his brother
Will be in danger of being brought to trial.
Whoever shall say to his brother, You fool!
Will be in danger of the council.

Whoever shall say : You scoundrel !
Will be in danger of the gehenna of fire.
So if you are offering your gift at the altar,
And there remember your brother
Has anything against you,
Leave your gift there before the altar
And go away.
First be reconciled to your brother,
And then come and offer your gift.
Agree with your adversary quickly,
While you are on the road with him,
Lest the adversary deliver you to the judge,
The judge deliver you to the officer,
And you be thrown into prison.
To tell you the truth :
You will never come out of there,
Till you have paid the last cent.

You have heard it was said :
Thou shalt not commit adultery.
But I tell you :
Whoever looks on a woman
To lust after her
Has committed adultery with her already
In his heart.

If your right eye is a hindrance to you,
Pick it out.
Throw it from you.

For it is good for you,
That one of your members should perish
And not your whole body
Be thrown into gehenna.

If your right hand is a hindrance to you
Cut it off,
Throw it from you.
For it is good for you,
That one of your members should perish
And not your whole body
Go into gehenna.

It was said also :
Whoever shall put away his wife,
Let him give her a writing of divorce.
But I tell you :
Whoever puts away his wife,
Except because of fornication,
Makes her an adulteress.
Whoever shall marry her
Who is divorced
Commits adultery.

Again you have heard it was said to them of old time :
Thou shalt not break an oath,
But shalt keep your oaths to the Lord.

But I tell you :
Do not swear at all.
Neither by heaven,
For it is God's throne.
Nor by the earth,
For it is his footstool.
Nor by Jerusalem,
For it is the city of the Great King.
Nor are you to swear by your head,
For you cannot make one hair white or black.
Let your communication be: Yes. Yes. No. No.
For whatever is more than these
Comes from the evil one.

You have heard it was said :
An eye for an eye,
A tooth for a tooth.
But I tell you :
Do not resist him who is doing you harm.
But whoever strikes you on the right cheek
Turn to him the other also.
And if any one would go to law with you,
Aud take away your coat,
Let him have your cloak, also.
Whoever shall compel you to go one mile,
Go with him two.
Give to him

Who asks of you.
And do not turn away from him
Who wishes to borrow from you.

You have heard it was said:
Thou shalt love thy neighbor,
And hate thine enemy.
But I tell you:
Love your enemies.
Bless those who curse you.
Do good to those who hate you.
Pray for those who despitefully use you and persecute you,
That you may be the children
Of your Father in Heaven.
For he makes his sun to rise on the evil
And on the good.
He sends rain on the just,
And on the unjust.
For if you love those who love you,
What reward have you?
Do not even the tax-collectors do the same?
If you salute your brothers only,
What do you do more than others?
Do not even the heathen do the same?
So you be perfect,
Just as your Father in Heaven is perfect.
Be careful not to do your religious duties before men,

To be looked at by them.
Otherwise you have no reward,
With your Father in Heaven.

So when you do charitable things
Do not sound a trumpet before you,
Like the hypocrites do, in the synagogues and in the streets,
That they may be held in honor by men.
To tell you the truth,
They have their reward.

But when you are doing charitable things,
Do not let your left hand know
What your right hand is doing,
That your charity may be in secret.
And your Father, who sees in secret,
Will reward you.

And when you pray, you are not to be like the hypocrites,
For they like to pray standing in the synagogues
And at the corners of the streets
That they may be seen by men.
To tell you the truth,
They have received their reward.
When you pray, do not use vain repetitions like the heathen do.

For they think they shall be heard
For their much speaking.
So do not be like them.
For your Father knows what you need,
Before you ask him.

So pray in this way :
Our Father who art in Heaven,
Hallowed be thy name,
Thy Kingdom come,
Thy will be done,
.n earth as it is in Heaven.
Give us this day our daily bread,
And forgive us our trespasses
As we forgive those who trespass against us.
And lead us not into temptation,
But deliver us from evil.

For if you forgive men their failings
Your heavenly Father will also forgive you.
But if you do not forgive men their failings
Neither will your Father forgive your failings.

When you are fasting do not be
Like long-faced hypocrites.
For they have long faces,
That they may appear to men to be fasting.

To tell you the truth :
They have their reward.

But when you are fasting,
Anoint your head and wash your face :
That you do not appear to men to be fasting,
But to your Father who is in secret,
And your Father who sees in secret,
Will reward you.

Do not be laying up for yourselves treasures on earth,
Where moth and rust consume
And where thieves break through and steal.
But be laying up for yourselves treasures in heaven,
Where neither moth nor rust consume
And where thieves do not break through nor steal.
For where your treasure is,
There will your heart be also.
The light of the body is the eye.
So if your eye is perfect
Your whole body will be full of light.
But if your eye is diseased
Your whole body will be full of darkness.
So if the light which is in you is darkness,
How great is that darkness !

No one can be serving two masters.
For he will either hate the one
And love the other
Or else he will hold to the one
And despise the other.
You cannot be serving God and money.

So I tell you :
Do not be anxious for your life,
What you shall eat, or what you shall drink,
Nor yet for your body what you shall put on.
Is not the life more than the food ?
The body than the clothes ?
Look at the birds of the air.
They do not sow,
Nor do they reap,
Nor gather into barns,
And yet your heavenly Father feeds them.
Are you not much better than they ?
Which of you, by being anxious,
Can add one hour to the length of his life ?
Why then are you anxious about clothes ?
Consider the lilies of the field how they grow.
They do not toil, nor do they spin.
Yet I tell you : Even Solomon in all his grandeur
Was not clothed like one of these.
If, then, God so clothes the grass of the field,

Which is to-day,
And to-morrow is thrown into the oven,
Shall he not much more clothe you?
O you of little faith!
So do not be anxious, and say:
What shall we eat?
What shall we drink?
With what shall we be clothed?
For the Gentiles seek after all these things.
For your Father knows you need all these things.
But seek first the Kingdom of God and his righteousness
And all these things will be added to you.
So do not be anxious about to-morrow,
For to-morrow will have its own anxieties.
Each day's evil is enough for itself.

Do not judge
That you may not be judged;
For with the judgment you judge,
You will be judged.
With the measure you measure,
It will be measured you.
And why do you look at the mote
Which is in your brother's eye,
But do not consider the beam,
Which is in your own eye?

Or how shall you say to your brother,
Let me get the mote out of your eye ;
And look ! a beam is in your own eye ?
You hypocrite !
First get the beam out of your own eye,
And then you will see clearly to get the mote out of your brother's eye.

Do not give what is holy to the dogs,
Nor throw your pearls before pigs,
Lest they trample them under their feet,
And turn again and rend you.

Keep asking and it will be given you.
Keep seeking and you will find.
Keep knocking and it will be opened you.
For he who keeps asking, receives,
He who keeps seeking, finds,
To him who keeps knocking it will be opened.
For what man is there of you, who,
If his son asks for a loaf,
Shall he give him a stone ?
Or, if he asks for a fish,
Shall he give him a serpent ?
If you, then, who are bad, know how
To give good gifts to your children,
How much more will your Father in Heaven
Give good things to those who ask him.

So every thing you would have men do to you,
You do the same to them.
For this is the law and the prophets.

Enter in by the narrow gate.
For wide is the gate,
And broad the way which leads to destruction,
And there are many who go in by it.
Because narrow is the gate,
And contracted the way which leads to life.
And there are few who find it.

Beware of false prophets.
They come to you in sheep's clothing,
But inwardly they are ravening wolves.
You will know them by their fruits.
Do men gather grapes of thorns ?
Or figs of thistles ?
So every good tree bears good fruit.
But an unsound tree bears bad fruit.
A good tree cannot bear bad fruit,
Nor can an unsound tree bear good fruit.
Every tree which does not bear good fruit,
Is cut down and thrown into the fire.
So you will know them by their fruits.

Not every one who says to me : Lord, Lord,
will enter the Kingdom of Heaven.

But he who does the will of my Father in Heaven.
Many will say to me in that day :
Lord, Lord, have we not prophesied in your name ?
And in your name done many wonderful works ?
Then I will declare to them :
I never knew you.
Go away from me, you workers of wickedness !

So whoever hears these sayings of mine and does them,
Is like a wise man who built his house on a rock.
The rain descended.
The floods came.
The winds blew.
They beat upon that house.
It did not fall.
For it was founded on a rock.

Every one, who hears these sayings of mine and does not do them,
Is like a foolish man who built his house on the sand.
The rain descended.
The floods came.

The winds blew.
They struck that house.
It fell.
And great was the fall of it.

When Jesus ended these words, the crowds were astonished at his teaching, for he taught them as one who had authority and not as their scribes.

When he had come down from the mountain great crowds followed him. And a leper came to him and worshipped him, and said :

" Lord, if you wish you can cure me."

He stretched out his hand and touched him :

" It is my wish," he said. " Be cured."

His leprosy was at once cured.

" See you tell no one," Jesus said, " but go show yourself to the priest, and offer the gift Moses commanded for a witness to them."

When he had gone into Capernaum a Roman Captain came to him and begged him :

" Lord," he said, " my boy is lying in the house, sick of the palsy, fearfully tortured."

" I will come and cure him," said Jesus.

" Lord ! I am not of enough account for you to come under my roof, but only say the word

and my boy will be cured. For I also am a man set under authority, with soldiers under me, and I say to this one, Go, and he goes, and to another, Come, and he comes, and to my slave, Do this, and he does it."

When Jesus heard this he wondered and said to those who were following :

" To tell you the truth, I have not found so much faith, no, not in Israel. And I tell you, many will come from the east and the west and will sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven. But the sons of the Kingdom will be thrown out into the outer darkness. There will be the weeping and gnashing of teeth."

" Go," said Jesus to the Captain. " Let it be to you as you believed."

The slave was cured that hour.

When Jesus had come into Peter's house, he saw his wife's mother lying sick of a fever.

He touched her hand and the fever left her, and she rose up and began to wait on them.

When evening had come, they brought to him many demoniacs. He cast out the spirits with a word, and cured all who were sick, that it might be fulfilled which was spoken by Isaiah the prophet :

Himself took our weaknesses,
And bore our diseases.

Now when Jesus saw a crowd about him, he gave orders to go to the other side.

A Scribe came and spoke to him:

"Master," he said, "I will follow you wherever you are going."

"The foxes have holes," Jesus said to him, "and the birds of the air have nests, but the Son of man has nowhere to lay his head."

Another of the disciples said to him:

"Allow me first to go and bury my father."

"Follow me," Jesus said to him, "and leave the dead to bury their own dead."

He went into a boat and his disciples followed him. And a big storm came up on the sea so the boat was covered with the waves. But he was asleep.

They came to him and awoke him, and said:

"Save, Lord, we are perishing."

"Why are you afraid?" he said to them. "O you of little faith!"

Then he got up and rebuked the winds and the sea, and there was a great calm. And the men wondered and said:

"What kind of a man is this, that even the winds and the sea obey him?"

He came to the other side into the country of the Gadarenes where he was met by two demoniacs coming out of the tombs, exceedingly fierce, so that no one could pass along that way. And they cried out, and said :

" What do you wish of us, you Son of God ? Have you come here to torment us before the time ? "

Now there was at a distance, a drove of many pigs feeding, and the demons begged him, and said :

" If you drive us out, send us away into the drove of pigs."

" Go," he said, and they came out and went into the pigs, and the whole drove rushed down the steep into the sea, and perished in the waters. And those who tended them fled and went away into the city and told everything and what had happened the demoniacs.

The whole city came out to meet Jesus, and when they saw him they begged him to go from their parts.

He entered a boat, crossed over and came into his own city.

They brought him a paralytic, lying on a bed. Jesus saw their faith and said to the paralytic : " Courage ! child. Your sins are forgiven."

Some of the Scribes said to themselves:

"This man is blaspheming."

Jesus knew their thoughts, and said:

"Why are you cherishing evil thoughts? For which is easier, to say, Your sins are forgiven, or to say, Rise and walk? But that you may know the Son of man has authority on earth to forgive sins,"—then he spoke to the paralytic,—"Rise. Take up your bed and go to your house."

He got up and went to his house.

But when the crowds saw it they were afraid and praised God who had given such authority to men.

As Jesus was passing on from there he saw a man called Matthew sitting in the tax office, and he said to him:

"Follow me."

He got up and followed him.

As he was sitting at table in the house, many tax-collectors and immoral people came and sat down with Jesus and his disciples.

When the Pharisees saw it, they said to his disciples:

"Why is your Master eating with the tax-collectors and immoral people?"

"Those who are strong do not need a physician," he said when he heard it, "but

those who are sick. But go and learn what this means:

I desire mercy,
And not sacrifice.

For I did not come to call the pious but the immoral."

Then the disciples of John came to him, and said:

"Why do we and the Pharisees fast, but your disciples do not fast?"

"Can the friends of the bridegroom mourn, so long as the bridegroom is with them?" said Jesus. "But the days will come when the bridegroom will be taken away from them, and then will they fast.

No one puts a patch of unshrunk cloth on an old garment. For that which should fill it up tears away from the garment, and a worse rent is made. Nor does any one put new wine into old wineskins, for if they do the skins burst, the wine is spilled, and the skins are spoiled. But new wine is put into fresh skins and both are preserved."

While he was saying these things to them a president of a synagogue came and bent low before him, and said:

"My daughter just died. But come and lay your hand on her, and she will live."

Jesus got up and was following him and so were his disciples.

Then a woman who had a flow of blood twelve years came behind him and touched the border of his garment. For she kept saying to herself:

"If I but touch his garment, I shall be cured."

But Jesus turning, and seeing her said:

"Courage! Daughter. Your faith has cured you."

The woman was cured from that hour.

Jesus came into the president's house and saw the flute-players and the crowd wailing, and said:

"The little girl is not dead but is sleeping."

They laughed at him.

But when the crowd was put out, he went in and took her by the hand, and the little girl got up. And the report of it went out into all that land.

As Jesus was passing on from there, two blind men followed, crying out, and saying:

"Take pity on us, Son of David."

And when he had come into the house the blind men came to him.

"Do you believe I can do this?" Jesus said to them.

"Yes, Lord."

Then he touched their eyes, and said:

"According to your faith, let it be to you."

And their eyes were opened. And Jesus sternly charged them, and said:

"See that no one knows it."

But they went out and made him known in the whole of that land.

As they were going out a mute possessed with a demon was brought to him. And when the demon was cast out, the mute spoke. And the crowd wondered, and said:

"Never was it so seen in Israel."

But the Pharisees said:

"He is driving out demons by the prince of the demons."

Jesus was going about all the cities and the villages teaching in their synagogues, preaching the good news of the Kingdom, and curing all kinds of disease and all kinds of sickness.

But when he saw the crowds he pitied them because they were distressed and scattered just

like sheep without a shepherd. Then he said to his disciples :

" The harvest is truly plentiful but the laborers are few. So pray the Lord of the harvest to send out laborers into his harvest."

He called his twelve disciples to him and gave them authority over unclean spirits to drive them out and to cure all kinds of disease and all kinds of sickness.

Now the names of the twelve apostles are these :

The first, Simon, who is called Peter, and Andrew his brother,
James the Son of Zebedee, and John his brother ;
Philip and Bartholomew,
Thomas and Matthew the tax-collector;
James the son of Alphæus, and Thaddæus,
Simon the Zealot, and Judas Iscariot, who also betrayed him.

These twelve Jesus sent out and gave them this charge :

" Do not go to the heathen,
Nor enter any city of the Samaritans.
But go rather to the lost sheep
Of the house of Israel

And as you go, preach, and say:
The Kingdom of Heaven is at hand.
Cure the sick,
Raise the dead,
Cleanse the lepers,
Drive out demons.
Freely you have received,
Freely give.
Do not provide either gold, or silver, or brass in your purses.
No bag for your journey.
Nor two coats, nor shoes, nor a stick.
For the workman is worthy of his food.

Into whatever city or village you shall enter,
Inquire who in it is worthy,
And stay there till you go out.
As you go into the house, salute it.
If the house is worthy,
Let your peace come on it,
If it is not worthy
Let your peace return to you.

If any one shall not receive you,
Nor hear your words,
When you go out of that house or city,
Shake off the dust of your feet.
To tell you the truth: It will be more toler-

able for the land of Sodom and Gomorrah, in the day of judgment,
Than for that city.

I am sending you out as sheep
In the midst of wolves,
So be wise as serpents
And harmless as doves.
But beware of men.
For they will hand you over to the courts.
They will beat you in their synagogues.
You will be brought before governors and kings
For my sake, for a witness against them and the heathen.

But when they hand you over, do not be anxious
How you shall speak or what you shall say.
For it will be given you in that same hour
What you will speak.
For it is not you who are speaking,
But the Spirit of your Father speaking in you.
The brother will deliver up the brother to death,
The father the child.
Children will rise up against their parents,
And will cause them to be put to death.

You will be hated by all men for my name's sake.
But he who endures to the end will be saved.
But when they persecute you in this city,
Flee into the next.
For to tell you the truth,
You will not have gone through the cities of Israel
Till the Son of man has come.
A disciple is not above his teacher,
Nor a slave above his master.
It is enough for a disciple to be as his teacher,
A slave as his master.
If they have called the master of the house Beelzebub,
How much more the members of his household!
So do not be afraid of them.
For there is nothing covered which will not be revealed.
And hid, which will not be known.
What I tell you in the darkness, speak in the light.
What you hear in the ear, proclaim on the housetops.
Do not be afraid of those who kill the body,
But are not able to kill the soul.
But be afraid of him who can destroy

Both soul and body in Gehenna.
Are not two sparrows sold for five cents?
And not one of them will fall to the ground
Without your Father.
But the very hairs of your head are all counted.
So do not be afraid.
You are of more value than many sparrows.

So whoever shall confess me before men,
Him will I also confess
Before my Father in Heaven.
Whoever shall deny me before men,
Him will I also deny
Before my Father in Heaven.

Do not think I came to send peace on earth,
I did not come to send peace but a sword.
For I came to set a man against his father,
The daughter against her mother,
The daughter-in-law against her mother-in-law.
A man's foes will be those of his own household.

He who loves father or mother more than me
Is not worthy of me,
He who loves son or daughter more than me
Is not worthy of me.

He who does not take his cross and follow me
Is not worthy of me,
He who finds his life
Will lose it,
He who loses his life for my sake
Will find it.

He who receives you,
Receives me.
He who receives me,
Receives him who sent me.
He who receives a prophet
In the name of a prophet,
Will receive a prophet's reward.
He who receives a righteous man,
In the name of a righteous man,
Will receive a righteous man's reward.
Whoever shall give a drink
To one of these little ones,
A cup of cold water only,
In the name of a disciple,
To tell you the truth,
He will in no way lose his reward."

When Jesus had made an end of charging his twelve disciples, he left there to teach and to preach in their cities.

Now when John heard in the prison of the doings of the Christ, he sent by his disciples and said to him :

" Are you the coming one or are we to look for another ? "

Jesus answered them :

" Go tell John the things you hear and see.
The blind receive their sight.
The lame walk.
The lepers are cleansed.
The deaf hear.
The dead are raised up.
The poor have the good news preached to them.
Blessed is he, whoever shall not be offended in me.

As these were going away Jesus began to say to the crowds about John :

What did you go out into the wilderness to look at ?
A reed shaken by the wind ?
But what did you go out to see ?
A man clothed in soft clothing ?
Behold, those who wear soft clothing
Are in kings' houses
But what did you go out to see ?
A prophet ?

Yes, I tell you, and more than a prophet.
For this is he of whom it is written :

Behold! I send my messenger before thy face.
He shall prepare thy way before thee.

To tell you the truth :
Among those born of women,
There has not risen a greater than John the Baptist.
Yet he who is least in the Kingdom of Heaven,
Is greater than he.
From the days of John the Baptist till now
The Kingdom of Heaven is being taken by force,
And those who are taking it by force are seizing it.
For all the prophets and the law
Prophesied till John,
And if you will receive it,
This is Elijah who is to come.

He who has ears to hear, let him hear.

But to what shall I compare this generation?
It is like children sitting in the public squares,
Calling to their fellows :

We piped unto you,
You did not dance.

We mourned,
You did not lament.
For John came neither eating nor drinking,
And they say : He has a demon.
The Son of man came eating and drinking
And they say : A glutton ! A wine-bibber !
A friend of tax-collectors and immoral people !
But wisdom is shown to be right by her deeds.

Then he began to upbraid the cities in which most of his mighty works were done, because they did not repent :

Woe to you, Chorazin !
Woe to you, Bethsaida !
For if the mighty works done in you,
Had been done in Tyre and Sidon
They would have repented long ago,
In sackcloth and ashes.
But I tell you :
It will be more tolerable for Tyre and Sidon
At the day of judgment than for you.

And you, Capernaum, shall you be exalted to heaven !
You will be brought down to hades,
For if the mighty works done in you,
Had been done in Sodom.
It would have remained
To this day.

But I tell you :
It will be more tolerable for the land of Sodom
In the day of judgment, than for you.

At that time Jesus answered and said :
"I thank thee, O Father, Lord of heaven and earth,
Because thou hast hid these things from the wise and prudent,
And hast revealed them unto babes.
Yes, Father, for so it seemed good in thy sight.

Everything was delivered to me by my Father.
And no one fully knows the Son except the Father.
Nor does any fully know the Father except the Son,
And he to whomever the Son wishes to reveal him.

Come to me all you who are laboring and are heavy laden,
And I will give you rest.
Take my yoke upon you, and learn of me.
For I am meek and lowly in heart.
And you will find refreshing rest for your souls.
For my yoke is easy and my burden is light.

At that time Jesus went on the Sabbath through the wheat fields; and his disciples were hungry and began to pick and eat some heads of wheat.

But the Pharisees saw it:

"Look," they said to him. "Your disciples are doing what it is not right to do on the Sabbath."

"Have you not read what David did, when he was hungry, and those with him: how he went into the house of God, and ate the shew-bread, which it was not right for him to eat, nor for those with him, but only for the priests? Or have you not read in the law, how on the Sabbath the priests in the temple profane the Sabbath and are guiltless? But I tell you, one greater than the temple is here. But if you had known what this means:

I desire mercy
And not sacrifice,

you would not have condemned the guiltless. For the Son of Man is Lord of the Sabbath."

He left there and went into their synagogue, and a man with a withered hand was there. And they asked him:

"Is it right to cure on the Sabbath?"

They asked this that they might have occasion to accuse him. And he said to them:

"What man of you, who shall have a sheep, if this falls into a pit on the Sabbath, will he not lay hold of it and lift it out?

How much, then, is a man of more value than a sheep? So it is right to do good on the Sabbath."

Then he said to the man:

"Stretch out your hand."

He stretched it out and it was restored as the other.

But the Pharisees went out and plotted against him to destroy him.

Jesus saw it and withdrew from there. And many followed him and he cured them all, and charged them not to make him known; that it might be fulfilled which was spoken by Isaiah the prophet:

Behold, my servant, whom I have chosen,
My beloved in whom my soul is well pleased,
I will put my spirit upon him.
And he shall declare judgment to the Gentiles.
He shall not strive nor cry,
No one shall hear his voice in the streets,
A bruised reed shall he not break,
Smoking flax shall he not quench,
Till he send forth judgment unto victory.
In his name shall the Gentiles trust."

One possessed with a demon, blind and mute, was brought to him.

He cured him so the blind and mute both spoke and saw. And all the crowds wondered, and said:

"Can this be the Son of David?"

But when the Pharisees heard it, they said:

"This man does not drive out demons but by Beelzebub, the prince of the demons."

He noticed their thoughts, and said to them:

Every kingdom divided against itself
Is brought to desolation.
Every city or house divided against itself
Will not stand.
If Satan casts out Satan, he is divided against himself.
How then shall his kingdom stand?

If Beelzebub drives out demons,
By whom do your sons drive them out?
So they will be your judges.
But if I drive out demons by the Spirit of God,
Then the kingdom of God has come upon you.
How can any one enter a strong man's house
And spoil his goods,
Except he first bind the strong man?
And then he will spoil his house.
He who is not with me is against me,
He who gathers not with me scatters abroad.

So I tell you
All kinds of sin and blasphemy,
Will be forgiven men.
But the blasphemy against the Holy Spirit
Will not be forgiven them.
Whoever speaks a word against the Son of man,
It will be forgiven him.
But whoever shall speak against the Holy Spirit,
It will not be forgiven him,
Neither in this world,
Nor in the world to come.

Either make the tree good and its fruit good,
Or else make the tree corrupt and its fruit corrupt.
For the tree is known by its fruit.
O you brood of vipers!
How can you, being evil,
Speak good things?
For out of the abundance of the heart,
The mouth speaks.
A good man out of the good treasure of his heart,
Brings out good things.
A bad man out of his bad treasure,
Brings out bad things.
But I tell you:
Every idle word which men will speak,

They will give account of in the day of judgment.
For by your words you will be justified,
By your words you will be condemned.

Then certain of the scribes and Pharisees answered him:
"Master, we wish to see a sign from you."
But he answered them:
"A wicked and faithless generation is seeking after a sign,
And no sign will be given it but the sign of Jonah the prophet.
For as Jonah was three days and three nights in the belly of the sea monster,
So will the Son of man be three days and three nights in the heart of the earth.

The men of Nineveh will stand up in the judgment with this generation,
And will condemn it.
For they repented at the preaching of Jonah,
And a greater than Jonah is here.

The queen of the south will rise up in the judgment with this generation,
And will condemn it.
For she came from the ends of the earth to hear the wisdom of Solomon.
And a greater than Solomon is here.

But the unclean spirit,
When he has gone out of the man,
Passes through waterless places,
Seeking rest and finds none.
Then he says : I will return to my house
From which I came out,
And when he has come he finds it
Empty, swept, and adorned.
Then he goes and takes with himself,
Seven other spirits more evil than himself.
And they enter in
And dwell there.
And the last state of that man
Becomes worse than the first.
It will be the same also
With this wicked generation."

He was still speaking to the crowds when his mother and his brothers were standing outside, seeking to speak to him.

Some one said to him :

"Look, your mother and your brothers are standing outside desiring to speak with you."

He answered him who told him :

"Who is my mother? And who are my brothers?" And he stretched out his hand towards his disciples : "Look, my mother, and my brothers. For whoever shall do the will of my

Father in Heaven, he is my brother and sister and mother."

That day Jesus went out of the house and sat by the sea. And there were gathered to him great crowds, so he got into a boat and sat, and the whole crowd stood on the beach. And he said many things to them in parables:

"Look, the sower went out to sow.

As he was sowing some seeds fell by the road, and the birds came and devoured them.

Others fell on the rocky places, where they had not much earth, and they at once sprang up because they had no depth of earth, and when the sun was risen, they were scorched, and because they had no root they withered away.

Others fell among the thorns, and the thorns grew up and choked them.

Others fell on the good ground and yielded fruit, some a hundred fold, some sixty, some thirty.

He who has ears to hear, let him hear."

The disciples came and said to him:

"Why do you speak to them in parables?"

"To you it is given to know the secret coun-

sels of the Kingdom of Heaven," he answered them, "but to them it is not given.

For whoever has,
To him will be given
And he will have abundance.
But whoever has not,
From him will be taken
Even what he has.

So I speak to them in parables because they see and do not see, they hear and do not hear, nor do they understand. And to them is completely fulfilled the prophecy of Isaiah.

Hearing ye shall hear, and shall not understand.
Seeing ye shall see, and shall not perceive,
For this people's heart hath become gross.
Their ears are dull of hearing,
Their eyes they have closed,
Lest they should see with their eyes,
Hear with their ears
Understand with their heart,
Should be converted,
And I should cure them.

But blessed are your eyes, for they see,
Your ears for they hear.
For to tell you the truth :
Many prophets and good men have desired

To see what you see, and have not seen them.
To hear what you hear, and have not heard them.

So hear the parable of the sower.

When any one hears the word of the Kingdom, and does not understand it, then the wicked one comes and catches away what was sown in his heart.

This is he who was sown by the road.

He who was sown on the rocky places, this is he who hears the word and at once with joy receives it. Yet he has no root in himself, but endures for a while, and when tribulation and persecution rises because of the word he is at once offended.

He who was sown among the thorns, this is he who hears the word, and the cares of the world and the deceitfulness of riches choke the word and he becomes unfruitful.

He who was sown on the good ground, this is he who hears the word and takes it in ; who truly keeps bearing fruit and bringing forth, some a hundred-fold, some sixty, some thirty.

He set another parable before them :

The Kingdom of Heaven is compared to a man who sowed good seed in his field. But

while men were asleep his enemy came and sowed tares also among the wheat and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also.

So the slaves of the owner came and said to him :

"Master; did you not sow good seed in your field? How then has it tares?"

"An enemy has done this."

"Do you then wish us to go and gather them up?"

"No, lest while you gather up the tares you root up also the wheat with them. Let both grow together till the harvest: and in the time of harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them, but gather the wheat into my barn."

He set another parable before them :

The Kingdom of Heaven is like a grain of mustard seed which a man took, and sowed in his field. This is, indeed, less than all seeds, but when it is grown it is greater than the herbs and becomes a tree, so the birds of the air come and lodge in the branches of it.

He spoke another parable to them :

"The Kingdom of Heaven is like leaven, which

a woman took and hid in three measures of meal till it was all leavened."

Jesus spoke all these things in parables to the crowds, and without a parable he spoke nothing to them: that it might be fulfilled which was spoken by the prophet:

> I will open my mouth in parables.
> I will utter things hidden
> From the foundation of the world.

Then he left the crowds and went into the house. And his disciples came to him:

"Explain to us the parable of the tares of the field," they said.

"He who sows the good seed is the Son of man," he answered. "The field is the world. The good seed, these are the sons of the Kingdom. The tares are the sons of the evil one, and the enemy who sowed them is the devil. The harvest is the end of the world, and the reapers are angels.

So just as the tares are gathered up and burned with fire, so will it be in the end of the world. The Son of man will send out his angels, and they will gather out of his Kingdom everything which offends and those who are wicked, and will throw them into the furnace of fire.

There will be the weeping and gnashing of teeth.

Then will the righteous shine out like the sun in the Kingdom of their Father.

He who has ears to hear, let him hear.

The Kingdom of Heaven is like a treasure hid in the field, which a man found and hid, and in his joy he goes and sells whatever he has and buys that field.

Again, the Kingdom of Heaven is like a merchant seeking costly pearls; and when he had found one pearl of great price, he went and sold all he had and bought it.

Again, the Kingdom of Heaven is like a net which was cast into the sea and gathered of every kind; which, when it was filled, they drew upon the beach and they sat down and gathered the good into vessels but threw the bad away.

So it will be in the end of the world. The angels will come out and separate the wicked from among the good and throw them into the furnace of fire.

There will be the weeping and gnashing of teeth.

Have you understood all these things?"

They say to him, "Yes."

He said to them :

" So every Scribe who has been made a disciple to the Kingdom of Heaven, is like a man who is a householder who brings out of his treasure things new and old.

When Jesus had finished these parables he left there. And coming into his own country he taught them in their synagogue so they were astonished, and said :

" Where did this man get this wisdom and the power to do these great things? Is not this the carpenter's son? Is not his mother called Mary, and his brothers James and Joseph and Simon and Judas? and his sisters, are they not all with us? Where then did this man get all these things."

They were offended at him. But Jesus said to them :

" A prophet is not without honor, except in his own country and in his own house."

And he did not do many great things there because of their unbelief.

At that time Prince Herod heard the report of Jesus, and said to his attendants :

" This is John the Baptist. He is risen from

the dead and so these powers are working in him."

For Herod had laid hold of John and bound him and put him in prison for the sake of Herodias, his brother Philip's wife, for John said to him: "It is not right for you to have her." And when he would have put him to death he feared the crowd, because they counted him as a prophet.

But when Herod's birthday came the daughter of Herodias danced among them and pleased Herod and for this reason he promised with an oath to give her whatever she should ask. And she, led on by her mother, said: "Give me here on a dish the head of John the Baptist."

The King was sorry. But for the sake of his oath and of those at table with him he commanded it to be given, and he sent and beheaded John in the prison: and his head was brought on a dish and given to the young girl, and she brought it to her mother.

His disciples came and took up the body and buried him, and went and told Jesus.

Now when Jesus heard it he went from there in a boat to a desert place apart. And when the crowds heard, they followed him on foot from the towns. And he came out and saw a great crowd and he pitied them and cured their sick.

And when evening had come the disciples came to him and said :

"The place is desert, and the time is already past, send the crowds away that they may go into the villages and buy themselves food."

But Jesus said to them :

"They do not need to go away. You give them something to eat."

"We have here but five loaves and two fish."

"Bring them here to me."

He directed the crowds to sit down on the grass, and he took the five loaves and the two fish, and looking up to heaven he blessed God and broke and gave the loaves to the disciples and the disciples to the crowds.

They all ate and were filled, and they took up what remained over of the broken pieces twelve baskets full.

Those who ate were about five thousand men, beside women and children.

He at once urged his disciples to get into a boat and to go before him to the other side, till he should send the crowds away. And after he had sent them away he went up into the mountain apart to pray. And when evening had come, he was there alone. But the boat was now in the middle of the sea, distressed by the

waves, for the wind was against her. And about daybreak he came to them, walking on the sea.

When the disciples saw him walking on the sea, they were troubled, and said :

" It is a ghost ! " and they cried out for fear.

But Jesus at once spoke to them :

" Courage ! It is I. Do not be afraid."

" Lord, if it is you," Peter answered him, " bid me come to you on the waters."

" Come," he said, and Peter went down from the boat and was walking on the waters to go to Jesus.

But when he saw the wind he was afraid, and began to sink, and cried out :

" Lord, save me ! "

Jesus at once stretched out his hand and took hold of him :

" O you of little faith ! " he said. " Why did you doubt ? "

When they had got up into the boat the wind ceased. And those who were in the boat worshipped him and said :

" You are indeed the Son of God."

When they had crossed over they came to the land, to Gennesaret. And when the men of that place recognized him they sent out into the whole of that region and brought to him all the sick, and they begged him that they might but

touch the border of his garment: and as many as touched were cured.

Then Pharisees and scribes come to Jesus from Jerusalem and say:

"Why do your disciples act contrary to the tradition of the elders?" For they do not wash their hands when they eat."

"Why do you also act contrary to the command of God because of your tradition?" he answered them.

"For God said:

Honor thy father and thy mother,

and,

He that speaketh evil of father or mother,
Let him surely die.

But you say:

Whoever shall say to his father or his mother:
That with which you might have been profited by me
Is given to God,
He shall not honor his father.

And you have made the word of God of no account because of your tradition.

You hypocrites! well did Isaiah prophesy of you:

This people honoreth me with their lips
But their heart is far from me.
But in vain do they worship me,
Teaching doctrines that are the precepts of men."

He called the crowd to him and said to them : "Hear and understand :

Not what goes into the mouth
Defiles the man,
But what comes out of the mouth,
This defiles the man."

The disciples then came to him, and said : "Do you know the Pharisees were offended when they heard this saying?"

"Every plant which my Father did not plant," he answered, "will be rooted up. Let them alone. They are blind guides. And if the blind guides the blind, both will fall into a pit."

"Explain to us the parable," Peter said to him.

And he said :

"Are you also even yet without understanding? Do you not see that

Whatever goes into the mouth
Passes into the belly
And is thrown out into the sewer?
But the things which proceed from the mouth
Come out of the heart.
They defile the man.
For out of the heart come
Bad thoughts,
Murders,

Adulteries,
Fornications,
Thefts,
False witnessings,
Blasphemies,
These are the things which defile the man.
But to eat with unwashed hands
Does not defile the man.

Jesus left there and went into the parts of Tyre and Sidon. And a Canaanitish woman came out from those parts and cried:

"Take pity on me, O Lord, Son of David! my daughter is badly possessed with a demon."

But he did not answer her a word, and his disciples came and begged him, and said:

"Send her away, for she is crying after us."

"I was not sent but to the lost sheep of the house of Israel," he said.

But she came and worshipped him, and said:

"Lord help me."

"It is not right to take the children's food and throw it to the little dogs."

"Yes, Lord, for even the little dogs feed on the crumbs which fall from their master's table."

"O woman, great is your faith. Let it be done to you just as you wish."

Her daughter was cured from that hour.

Jesus left there and came near the sea of Galilee, and he went up into the mountain and sat there. And great crowds came to him with the lame, maimed, blind, mute, and many others, and they put them down at his feet, and he cured them; so that the crowd wondered when they saw the mute speaking, the lame walking about, and the blind seeing; and they praised the God of Israel.

Jesus called his disciples to him:

"I pity the crowd," he said, "because they continue with me now three days and have nothing to eat. And I do not wish to send them away fasting lest they faint on the road."

"Where could we get enough loaves in a desert place as to fill such a great crowd?"

"How many loaves have you?"

"Seven, and a few small fish."

He passed the word along to the crowd to sit down on the ground. Then he took the seven loaves and the fish and gave thanks and broke, and gave to the disciples, and the disciples to the crowds.

They all ate and were filled, and they took up what remained over of the broken pieces, seven hampers full. And those who ate were four thousand men beside women and children.

He sent the crowds away, got into the boat, and came into the parts of Magadan.

The Pharisees and Sadducees came and tempted him and asked him to show them a sign from heaven.

But he answered and said to them:

"When it is evening you say, It will be fair weather, for the heaven is red. And in the morning, It will be bad weather to-day, for the heaven is red and lowering.

You know how to discern the face of the heaven, but you cannot discern the signs of the times.

A wicked and faithless generation is seeking after a sign, and there will no sign be given it, but the sign of Jonah."

He left them and went away.

The disciples came to the other side and forgot to take any bread. And Jesus said to them:

"Take care and beware of the leaven of the Pharisees and Sadducees."

They discussed among themselves, and said:

"We took no bread."

And Jesus seeing it, said:

"O you of little faith! Why are you discuss-

ing among yourselves because you have no bread? Do you not yet see, nor remember the five loaves of the five thousand and how many baskets you took up? Nor the seven loaves of the four thousand, and how many hampers you took up? How is it you do not see that I did not speak to you about bread? But beware of the leaven of the Pharisees and Sadducees."

Then they understood how he bade them beware, not of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

Now when Jesus came into the parts of Cæsarea Philippi he asked his disciples:

"Who do they say the Son of man is?"

"Some say, John the Baptist; some, Elijah; and others, Jeremiah or one of the prophets."

"But you, who do you say I am?"

"You are the Christ, the Son of the living God."

It was Peter answered.

And Jesus answered him:

Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed it to you, but my Father in Heaven; and I also say to you, that you are Peter, and on this rock I will build my Church; and the gates of hades will not prevail against it.

I will give you the keys of the Kingdom of Heaven, and

Whatever you shall bind on earth
Will be bound in heaven.
Whatever you shall loose on earth
Will be loosed in heaven."

Then he charged the disciples not to tell any one he was the Christ.

From that time Jesus began to show to his disciples how he must go to Jerusalem and endure much suffering from the elders and chief priests and scribes, be killed, and the third day be raised up.

Peter took him and began to rebuke him :

"Let it be far from you, Lord. This shall never happen you."

But he turned and said to Peter :

"Get behind me, Satan ! You are a stumbling stone to me. For you are not regarding the things of God, but the things of men."

Jesus then said to his disciples :

"If any one wishes to come after me,
Let him deny himself, take up his cross,
And follow me.

For whoever wishes to save his life
Will lose it.
Whoever shall lose his life, for my sake,
Will find it.
For what shall a man be profited
If he shall gain the whole world,
And forfeit his life?
Or what shall a man give
In exchange for his life?
For the Son of man will come
In the glory of his Father
With his angels.
And then will he render to every man
According to his deeds.
To tell you the truth :
There are some of those who stand here,
Who will in no way taste of death,
Till they see the Son of man
Coming in his Kingdom."

After six days Jesus takes with him Peter and James and John his brother, and brings them up into a high mountain apart.

And he was transformed before them, and his face shone like the sun and his garments became white as the light. And there appeared to them Moses and Elijah, talking with him.

"Lord," Peter said to Jesus, "it is good for us

to be here. If you wish I shall make here three booths, one for you and one for Moses and one for Elijah."

While he was still speaking a bright cloud overshadowed them and a voice came out of the cloud :

"This is my beloved Son.
In him I am well pleased.
Hear him."

When the disciples heard it they fell on their faces and were very much afraid.

Jesus came and touched them, and said :

"Get up. Do not be afraid."

And raising their eyes they saw no one except Jesus himself alone. And as they were coming down from the mountain, Jesus commanded them, and said :

"Do not tell the vision to any one till the Son of man has risen from the dead."

"Why then do the scribes say Elijah must first come ?" his disciples asked him.

"Elijah is indeed coming and will restore everything. But I tell you Elijah has already come, and they did not recognize him, but did to him whatever they wished. And the Son of man is about to suffer in the same way at their hands."

Then the disciples understood he was speaking to them about John the Baptist.

When they had come to the crowd, a man came and knelt to him and said :

" Lord take pity on my son, for he is epileptic and is sick. For he often falls into the fire and often into the water, and I brought him to your disciples, and they could not cure him."

" O faithless and perverse generation," said Jesus. " How long must I be with you ? How long must I bear with you ? Bring him here to me."

Jesus rebuked him and the demon went out of him ; and the boy was cured from that hour.

Then the disciples came to Jesus apart, and said :

" Why could not we drive it out ? "

" Because of your little faith. For to tell you the truth, if you have faith like a grain of mustard seed, you will say to this mountain, Move from here, there, and it will remove, and nothing will be impossible to you."

While they were gathering themselves together in Galilee Jesus said to them :

" The Son of man will be delivered up into the hands of men. They will kill him, and the third day he will be raised up."

They were exceedingly sorry.

When they had come to Capernaum, those who received the half shekel came to Peter, and said :

" Does not your master pay the half shekel ? "

" Yes," he said.

And when he came into the house Jesus spoke first to him, and said :

" What do you think, Simon ? The kings of the earth, from whom do they receive toll or tribute ? From their sons or from strangers ? "

" From strangers."

" Surely then the sons are free. But lest we offend them, go to the sea and cast a hook and take up the fish that first comes up, and when you have opened its mouth you will find a shekel. Take that and give to them for me and you."

At that time the disciples came to Jesus, and said :

" Who then is greatest in the Kingdom of heaven ? "

He called to him a little child and set him among them, and said :

" To tell you the truth :

If you do not turn

And become like little children,
You will never enter
The Kingdom of Heaven.
So whoever shall humble himself
Like this little child,
The same is the greatest
In the Kingdom of Heaven.

Whoever shall receive
One such little child,
In my name
Receives me.
But whoever shall offend
One of these little ones
Who believe in me,
It is good for him
That a great millstone
Should be hung about his neck,
And he should be sunk
In the depth of the sea.

Woe to the world because of offences !
For offences must come.
But woe to that man
Through whom the offence comes !

If your hand or your foot is a hindrance to you,
Cut it off,
Throw it from you.

It is good for you,
To go into life maimed or lame,
Rather than with two hands or two feet
To be thrown into the eternal fire.

If your eye is a hindrance to you,
Pick it out,
Throw it from you.
It is good for you
To go into life one-eyed,
Rather than with two eyes
To be thrown into the gehenna of fire.

See that you do not despise
One of these little ones.
For I tell you that in heaven
Their angels always look upon
The face of my Father in Heaven.

What do you think?
If a man has a hundred sheep,
And one of them has gone astray,
Does he not leave the ninety-nine
On the mountains,
And go and seek the one astray?
And if he happens to find it,
To tell you the truth,
He rejoices over it

More than over the ninety-nine
Which have not gone astray.
In the same way,
It is not the wish of my Father in Heaven
That one of these little ones should perish.

If your brother wrongs you,
Go show him his fault
Between you and him alone.
If he listens to you,
You have won your brother.
But if he does not listen to you,
Take with you one or two more,
That at the mouth of two witnesses or three
Every word may be established.
If he refuses to hear them
Tell it to the Church.
If he refuses to hear the Church, also,
Let him be to you as the heathen
And the tax-collector.

To tell you the truth :
Whatever you shall bind on earth,
Will be bound in heaven.
Whatever you shall loose on earth
Will be loosed in heaven.
Again to tell you the truth :
If two of you shall agree on earth

On anything they will ask
It will be done for them
By my Father in Heaven.
For where two or three
Are gathered together in my name.
There am I in the midst of them.

Then Peter came and said to him:

"Lord, how often am I to forgive my brother when he wrongs me? Seven times?"

"I do not tell you, Seven times, but, Seventy times seven," Jesus said to him. "So the Kingdom of Heaven is compared to a certain king who wished to have a settlement with his slaves: and when he had begun the settlement, one was brought to him who owed him fifty million dollars. But since he had not the means to pay, the master ordered him to be sold and his wife and children, and all he had, and payment to be made.

So the slave fell down at his feet and said:

Have patience with me and I will pay you all.

The master of that slave took pity on him and released him, and forgave him the debt.

But that slave went out and found one of his fellow-slaves who owed him a hundred dollars,

and he laid hold on him and took him by the throat, and said:

Pay what you owe.

So his fellow-slave fell down and begged him:

Have patience with me and I will pay you.

He would not, but went and threw him into prison till he should pay what was due.

So when his fellow-slaves saw what was done they were exceedingly sorry, and came and told their master all that was done.

Then his master called him to him:

You wicked slave, he said, I forgave you all that debt, because you begged me. Should not you also have taken pity on your fellow-slave, just as I took pity on you?

His master was angry and delivered him to the tormentors till he should pay all that was due.

In the same way will my heavenly Father treat you, if each one of you does not forgive your brother from your heart."

When Jesus had finished these words he went from Galilee and came into the parts of Judæa beyond Jordan. And great crowds followed him and he cured them there.

Some Pharisees came and tempted him and said:

"Is it right for a man to put away his wife for every cause?"

"Have you not read," he answered, "that he who created them from the beginning, made them male and female and said:

For this cause shall a man leave his father and mother,
And shall cleave to his wife,
And the two shall become one flesh?

So they are no more two but one flesh. So what God has joined together, let no man put asunder."

"Why then did Moses command to give her a bill of divorce, and to put her away?"

"Moses for the hardness of your heart allowed you to put away your wives, but from the beginning it has not been so. And I tell you, Whoever shall put away his wife except for fornication, and shall marry another, commits adultery."

"If the case of the man is so with his wife," his disciples say to him, "it is not good to marry."

"Not all can receive this saying but those to whom it is given. For there are eunuchs who were so born from their mother's womb. There are eunuchs who were made eunuchs by men. And there are eunuchs who made themselves eunuchs for the Kingdom of Heaven's sake.

He who is able to receive it, let him receive it."

Then little children were brought to him that he should lay his hands on them and pray, and his disciples rebuked them.

But Jesus said:

"Let the little children come to me and do not try to stop them, for of such is the Kingdom of Heaven."

He laid his hands on them and went away.

Some one came to him and said:

"Master, what good thing shall I do that I may have eternal life?"

"Why do you ask me about the good?" he said to him. "One is the good. But if you wish to go into life, keep the commandments."

"Which?"

"Thou shalt not kill,
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness.
Honor thy father and thy mother.

And,

Thou shalt love thy neighbor as thyself."

"All these have I kept," the young man said to him. "What do I still lack?"

"If you wish to be perfect, go sell what you have and give to the poor, and you will have treasure in Heaven, and come follow me."

But when the young man heard this saying he went away sad. For he was very rich.

"To tell you the truth," Jesus said to his disciples, "it is hard for a rich man to enter the Kingdom of Heaven. And again I tell you, It is easier for a camel to go through a needle's eye than for a rich man to go into the Kingdom of God."

When the disciples heard it they were exceedingly astonished, and said:

"Who, then, can be saved?"

"With men this is impossible," said Jesus, as he looked on them, "but with God everything is possible."

"See! we have left all and followed you," Peter then answered and said to him; "what, then, shall we have?"

"To tell you the truth," Jesus said to them, "you who have followed me, in the new birth of the creation, when the Son of man will sit on the throne of his glory, you also will sit on twelve thrones judging the twelve tribes of Israel.

And every one who has left
Houses,
Brothers,
Sisters,
Father,
Mother,
Children,

Or lands,
For my name's sake,
Will receive a hundredfold,
And will inherit eternal life.
But many will be last who are first,
And first who are last.

But the Kingdom of Heaven is like an employer, who went out early in the morning to hire laborers for his vineyard. And when he had agreed with the laborers for a dollar a day he sent them into his vineyard.

He went out about nine o'clock, and saw others standing idle in the public square.

You also go into the vineyard, he said to them, and whatever is right I will give you.

They went.

He went out again about twelve and three o'clock and did the same. And about five o'clock he went out and found others standing, and said to them :

Why are you standing here all the day idle?

Because no one has hired us.

You also go into the yard.

When evening had come the owner of the vineyard said to his foreman :

Call the laborers and pay them their wages, beginning from the last to the first.

And when they came who were hired about five o'clock each one received a dollar.

When the first came, they supposed they would receive more, and they, too, received, each man a dollar, and when they received it they began to grumble at their employer, and said:

These last have spent but one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.

Friend, he answered and said to one of them, I am not doing you any wrong. Did you not agree with me for a dollar? Take what is yours and go. But I wish to give to this last just as to you. Is it not right for me to do what I wish with my own? Or are you envious because I am generous?

In this way the last will be first and the first last.

As Jesus was going up to Jerusalem he took the twelve disciples apart, and on the road he said to them:

"Listen! we are going up to Jerusalem, and the Son of man will be delivered to the chief priests and scribes; and they will condemn him to death, and will deliver him to the heathen to

mock and to beat and to crucify, and the third day he will be raised up."

The mother of the sons of Zebedee with her two sons came to him, bowed down to him, and asked something from him.

"What do you wish?" he said to her.

"Say that these my two sons may sit, one on your right, and one on your left, in your kingdom."

"You do not know what you are asking. Can you drink the cup I am about to drink?"

"We can."

"My cup will you drink. But to sit on my right and on my left is not mine to give. But it is for those for whom it has been prepared by my Father."

When the ten heard they were indignant about the two brothers. But Jesus called them and said:

"You know that the rulers of the heathen lord it over them and those who are great exercise imperious dominion over them. It will not be thus among you. But whoever wishes to become great among you will be your servant, and whoever wishes to be first will be your slave; just as the Son of man did not come to be served, but to serve and to give his life a ransom for many."

As they were going out of Jericho, a great crowd followed him.

Two blind men were sitting by the road. And when they heard that Jesus was passing by, they cried out, and said :

"Lord, Son of David, take pity on us !"

But the crowd told them to be quiet.

But they cried out the more :

"Lord, Son of David, take pity on us !"

Jesus stopped and called them, and said :

"What do you wish me to do for you ?"

"Lord, that our eyes may be opened !"

Jesus pitied them, touched their eyes, and they at once received their sight and followed him.

When they came near Jerusalem and came to Bethphage, to the mount of Olives, then Jesus sent two disciples and said to them :

"Go into the village ahead of you, and you will at once find an ass tied and a colt with her. Untie them and bring them to me. And if any one says anything to you, say, the Lord needs them. And he will at once send them."

Now this has happened to fulfil the saying of the prophet :

Tell ye the daughter of Zion :
Behold thy King cometh to thee,
Meek and sitting on an ass,
And on a colt the foal of an ass.

The disciples went and did just as Jesus directed them and brought the ass and the colt and put on them their cloaks and he sat on them.

The most of the crowd spread their cloaks in the road, but others cut down branches from the trees and spread them in the road.

And the crowds going before him and those following, kept shouting :

Hosanna to the Son of David!
Blessed is he that cometh in the name of the Lord!
Hosanna in the highest!

When he had come into Jerusalem the whole city was stirred, and said :

"Who is this?"

"This is the prophet Jesus from Nazareth of Galilee," the crowds said.

Jesus went into the temple and drove out all those who were selling and buying in the temple, overthrew the tables of the money-changers, and the seats of those selling doves, and he said to them:

"It is written :

My house shall be called a house of prayer,

but you are making it a den of robbers."

The blind and the lame came to him in the temple and he cured them.

But when the chief priests and the scribes saw the wonders he did, and the children crying in the temple :

Hosanna to the Son of David!

they were indignant and said to him :

"Do you hear what these are saying?"

"Yes," Jesus said to them. "Did you never read :

Out of the mouths of babes and sucklings,
Thou hast perfected praise?"

He left them and went out of the city to Bethany, and lodged there.

In the morning as he was going back to the city he was hungry. And seeing a fig-tree by the road he came to it and found nothing on it but leaves, and he said to it :

"Nevermore let fruit be gathered from you forever."

The fig-tree withered away at once. And when the disciples saw it they wondered, and said :

"How did the fig-tree wither away at once?"

"To tell you the truth," Jesus answered them, "if you have faith and do not doubt, not only will you do what has just been done to the fig-tree, but even if you shall say to this mountain, Be taken up and be thrown into the sea, it will

happen. And everything whatever you shall ask in prayer believing you will receive."

He went into the temple.

As he was teaching, the chief priests and elders of the people came to him, and said :

" By what authority are you doing these things ? And who gave you this authority ? "

" I, also, will ask you one thing," Jesus answered them, " and if you tell me, I also will tell you by what authority I am doing these things. The baptism of John, where was it from ? From heaven, or from men ? "

They discussed among themselves, and said : " If we say, From heaven, he will say to us, Why, then, did you not believe him ? But if we say from men,—we are afraid of the crowd, for all hold John as a prophet." So they answered Jesus, and said :

" We do not know."

" Nor do I tell you by what authority I am doing these things. But what do you think ? A man had two sons. And he came to the first, and said :

Son, go work to-day in my vineyard.

Yes, sir, he answered, but he did not go.

He came to the other and said to him the same thing.

I will not, he answered, but afterwards he repented and went.

Which of the two did the will of his father?"

"The last," they say.

"To tell you the truth," Jesus said to them: "the tax-collectors and the harlots are going into the Kingdom of God before you. For John came to you in the way of your own religious prejudices and you did not believe him. But the tax-collectors and the harlots believed him. And when you saw it you did not repent afterwards that you might believe him.

Listen to another parable:

There was a man who was an employer.

He planted a vineyard, set a hedge about it, dug a winepress in it, built a tower, let it out to tenants and went abroad.

But when the time of the fruits came near, he sent his slaves to the tenants to receive his fruits. And the tenants took his slaves, and beat one, and killed another, and stoned another.

Again he sent other slaves more than the first, and they treated them the same way.

At last he sent his son to them, and said:

They will respect my son:

But when the tenants saw the son they said among themselves:

This is the heir. Come, let us kill him and the inheritance will be ours.

And they took him and threw him out of the vineyard and killed him.

So when the owner of the vineyard comes what will he do to those tenants?"

"He will miserably destroy them," they say to him, "and give the vineyard out to other tenants, who will give him the fruits in their season."

"Have you never read in the scriptures," Jesus said to them,

> "The stone which the builders rejected,
> This was made the head of the corner,
> This was from the Lord,
> And it was marvellous in our eyes?

So I tell you, the kingdom of God will be taken from you and will be given to a nation producing its fruits. And he who falls on this stone will be broken. But on whomever it shall fall it will scatter him like dust."

And when the chief priests and the Pharisees heard his parables, they noticed that he was speaking about them. And when they tried to lay hold on him they were afraid of the crowds because they held him to be a prophet.

Jesus answered and again spoke to them in parables:

"The Kingdom of Heaven is compared to a king who made a marriage-feast for his son. And he sent out his slaves to call those who were invited to the feast, and they did not wish to come.

He again sent out other slaves, and said :

Tell those who are invited, See, my dinner has been made ready. My oxen and my fatlings are killed, and everything is ready. Come to the feast.

But they made light of it and went away, one to his own farm, another to his business.

The rest laid hold of his slaves, treated them shamefully and killed them.

But the king was angry and sent his armies and destroyed those murderers and burned their city.

Then he said to his slaves :

The marriage is ready, but those who were invited were not worthy. So go to the corners and as many as you shall find invite to the feast.

Those slaves went out to the roads and gathered all they found, both bad and good, and the wedding room was filled with guests.

But when the king came in to look at the guests he saw there a man who had no wedding garment on. And he said to him :

Friend, how did you come in here without a wedding garment ?

But he was speechless.

Then the king said to the slaves:

Bind him hand and foot and throw him out into the outside darkness. There will be the weeping and gnashing of teeth. For many are invited but few chosen."

Then the Pharisees went and consulted how they might catch him in his talk. And they send their disciples with the Herodians to him:

"Master," they say, "we know that you are true and are teaching the way of God truly, and you care for no one, for you do not look at the external appearance of men. So tell us what you think. Is it right to pay tribute to Cæsar or not?"

But Jesus noticed their wickedness, and said:

"Why are you tempting me, you hypocrites? Show me the tribute money."

They brought him a Roman coin.

"Whose is this likeness and inscription?"

"Cæsar's."

"Then give back what is Cæsar's to Cæsar and what is God's to God."

When they heard this they wondered and left him and went away.

That day the Sadducees came to him, who

say there is no resurrection, and they asked him :

"Master, Moses said :

> If a man die without children,
> His brother shall marry his wife,
> And raise up seed to his brother.

Now there were seven brothers with us.

The first married and died and, not having seed, left his wife to his brother.

The same died also, and the second and the third to the seventh.

And last of all the woman died.

So in the resurrection whose wife of the seven shall she be? For they all had her."

"You err," Jesus answered them, "because you do not know the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like the angels in heaven.

But about the resurrection of the dead have you not read what was spoken to you by God :

I am the God of Abraham, and the God of Isaac, and the God of Jacob?

He is not the God of the dead but of the living."

The crowds heard and were astonished at his teaching.

But when the Pharisees heard that he had

silenced the Sadducees, they gathered themselves together. And one of them, a lawyer, tempted him and asked:

"Master, which is the great commandment in the law?"

He said to them:

"Thou shalt love the Lord thy God,
With all thy heart,
With all thy soul,
And with all thy mind.

This is the great and first commandment.

And another like it is this:

Thou shalt love thy neighbor as thyself.

On these two commandments hangs the whole of the law."

While the Pharisees were gathered together Jesus asked them:

"What do you think about the Christ? Whose son is he?"

"David's."

"How, then, does David in spirit call him Lord, and say:

The Lord said to my Lord:
Sit thou on my right hand,
Till I put thine enemies under thy feet?

and if then David calls him Lord, how is he his son?"

No one could answer him a word, and from

that day on no one dared to question him any longer.

Then Jesus talked to the crowds and to the disciples and said :

"The Scribes and the Pharisees
Sit in Moses' seat.
So all they tell you,
Do and keep.

But do not do as they do,
For they say and do not do.
They bind heavy burdens,
And put them on men's shoulders.
But they themselves do not wish to move them
With their finger.
But all their deeds they do
To be looked at by men.
For they make broad their phylacteries,
And enlarge the borders of their garments.
They love the chief place at feasts,
And the chief seats in the synagogue
And the salutations in the market-places,
And to be called by men, Rabbi.
But do not you be called, Rabbi.
For you have but one teacher, and all you are brothers.
And do not call any one father on earth,

For you have but one Father in heaven
And do not be called Master.
For you have but one Master, the Christ.
But he who is greatest among you
Will be your servant.

Whoever shall exalt himself
Will be humbled.
Whoever shall humble himself
Will be exalted.

Woe to you Scribes and Pharisees, hypocrites!

For you shut up the Kingdom of Heaven
Against men,
You neither go in yourself,
Nor do you allow those entering to go in.

Woe to you Scribes and Pharisees, hypocrites!

For you compass sea and land
To make one proselyte,
And when he is made,
You make him twofold more the child of gehenna than yourselves.

Woe to you, you blind guides! who say:
Whoever shall swear by the temple, it is nothing,

But whoever shall swear by the gold of the temple, he is a debtor.
You blind fools!
Which is greater, the gold?
Or the temple which makes the gold sacred?
And:
Whoever shall swear by the altar, it is nothing,
But whoever shall swear by the gift on it, he is a debtor.
You blind fools!
For which is greater, the gift,
Or the altar which makes the gift sacred?

So whoever shall swear by the altar,
Swears by it and by everything on it.
Whoever swears by the temple,
Swears by it and by him who dwells in it.
Whoever swears by heaven
Swears by the throne of God and by him who sits on it.

Woe to you Scribes and Pharisees, hypocrites!

For you tithe mint and anise and cummin,
And have omitted the weightier parts of the law, justice, pity and faith.
But these you ought to have done,
And not to have left the others undone.

You blind guides!
You strain out a gnat
And swallow a camel!

Woe to you Scribes and Pharisees, hypocrites!

For you clean the outside of the cup and of the dish,
But inside they are full from extortion and excess.
You blind Pharisee!
Clean first the inside of the cup and of the dish,
That the outside may be clean also.

Woe to you Scribes and Pharisees, hypocrites!

For you are like whited sepulchres which outside appear beautiful,
But inside are full of dead men's bones and of all uncleanness
In the same way also, you outside appear to men good
But inside you are full of hypocrisy and lawlessness.

Woe to you Scribes and Pharisees, hypocrites!

For you build the tombs of the prophets,
And decorate the graves of good men,
And say: If we had been in the days of our fathers
We should not have shared with them in the blood of the prophets.
So you are your own witnesses
That you are the sons of those who killed the prophets.
Fill up then the measure of your fathers.
You serpents! You brood of vipers!
How can you escape the judgment of gehenna?

So I send you prophets,
And wise men, and scribes.
Some of them you will kill and crucify,
Some of them you will beat in your synagogues,
And persecute from city to city,
That on you may come
All the good blood shed on the earth,
From the blood of Abel the good
To the blood of Zachariah son of Barachiah,
Whom they slew between the Holy Place and the altar.
To tell you the truth:
All these things will come on this generation.

O Jerusalem ! Jerusalem !
The killer of the prophets,
And stoner of those sent to you.
How often did I desire to gather your children together,
As a hen gathers her chickens under her wings,
And you were not willing.
Behold, your house is left to you desolate.
For I tell you : You will never see me again
Till you will say
Blessed is he that cometh in the name of the Lord."

Jesus went out from the temple and was going his way, and his disciples came to him to show him the buildings of the temple. But he answered and said to them :

" Do you not see all these ? To tell you the truth, There will not be left here one stone on another which will not be thrown down."

Now while he was sitting on the mount of Olives, his disciples came to him privately and said to him :

" Tell us when these things will be and what will be the sign of your coming and of the end of the world."

Jesus answered and said to them :
" See that no one deceives you.
For many will come in my name,
And say, I am the Christ,
And will deceive many.
And you will hear of wars and rumors of wars.
See that you are not troubled,
For it must happen,
But the end is not yet.
For nation will rise against nation
Kingdom against kingdom,
There will be famines and earthquakes
In different places.
But all these are the beginning of travail.

Then they will deliver you up to tribulation,
And will kill you.
You will be hated by all the nations
For my name's sake.

Then many will be offended.
They will deliver up each other,
And will hate each other.
Many false prophets will rise,
And will lead many astray,
And because lawlessness shall abound,
The love of the many will grow cold,

But he who endures to the end,
He will be saved.

The good news of the Kingdom
Will be preached in the whole world,
For a witness to all the nations,
And then will the end come.

So when you see the abomination of desolation
Spoken of by Daniel the prophet,
Standing in the Holy Place,
(Let him who reads, understand),
Then let those in Judæa
Flee to the mountains.
Let him who is on the housetop
Not go down to take his things out of the house.
And let him who is in the field
Not turn back to take his clothes.

But woe to those with child!
To those giving suck in those days!
But pray that your flight be not in the winter
Nor on the Sabbath.
For then will be great tribulation
Such as was not from the beginning of the world
Till this time,
Nor ever will be.

And if those days had not been shortened
No flesh would have been saved.
But for the sake of the chosen ones,
Those days will be shortened.

Then if any one shall say to you:
See! here is Christ, or, There, do not believe it.
For there will rise false Christs
And false prophets.
And they will show great signs and wonders,
To deceive if possible the very elect.
See, I have told you beforehand.

So if they shall say to you:
See, he is in the desert!
Do not go out.
See, he is in the inner chambers
Do not believe it.
For just as the lightning comes out of the east,
And is seen even to the west,
The same way will the coming
Of the Son of man be.
Wherever the carcass is
There will the vultures be gathered together.

But at once after the distress of those days,
The sun will be darkened,

The moon will not give her light,
The stars will fall from heaven,
And the powers of heaven will be shaken.
Then will appear the sign of the Son of man in heaven.
And then will all the tribes of the earth mourn.
And will see the Son of man
Coming on the clouds of heaven
With power and great glory.
And he will send out his angels
With a great sound of a trumpet,
And they will gather together his chosen ones,
From the four winds,
From one end of heaven to the other.

Now learn a parable from the fig-tree :

When its branch has now become tender,
And puts out its leaves,
You know summer is near.
In the same way you also,
When you shall see all these things,
Know it is near,—at the doors.

To tell you the truth :
This generation will not pass away,
Till all these things happen.

Heaven and earth will pass away,
But my words will never pass away.

But of that day and hour, no one knows,
Not even the angels of heaven,
Nor the Son,
But the Father only.

For just as the days of Noah,
So will the coming of the Son of man be.
For as in the days before the flood,
They were eating and drinking,
Marrying and giving in marriage,
Till the day Noah entered the ark,
And they did not know
Till the flood came and took them all away,
So will the coming of the Son of man be.

Then will two men be in the field.
One is taken, and one is left.
Two women will be grinding at the mill,
One is taken, and one is left.

So watch.
For you do not know
What day your Lord is coming,
But know this,
That if the master of the house had known
At what time the thief was coming,

He would have watched,
And would not have allowed
His house to be broken through.
So you also be ready.
For at an hour you do not think
The Son of man is coming.

Who then is the faithful and wise slave
Whom his master has set over his household,
To give them their food at the proper time?
Blessed is that slave,
Whom his master when he comes
Will find doing as he was bidden.
To tell you the truth,
He will set him over all he has.

But if that wicked slave
Shall say in his heart,
My master is delaying,
And shall begin to beat his fellow-slaves,
And shall eat and drink with the drunken,
The master of that slave
Will come in a day he does not expect,
And in an hour he does not know,
And will cut him asunder,
And appoint his portion with the hypocrites.

There will be the weeping and gnashing of teeth.

The Kingdom of Heaven will then be like ten bridesmaids who took their lamps and went out to meet the bridegroom.

Five of them were foolish and five were wise. For the foolish took their lamps but did not take any oil with them. But the wise took oil in their vessels with their lamps.

Now while the bridegroom was delaying they all became drowsy and went to sleep. But at midnight a shout was raised :

Look ! the bridegroom ! Come out to meet him.

Then all the bridesmaids got up and trimmed their lamps. And the foolish said to the wise :

Give us some of your oil. For our lamps are going out.

But the wise answered :

There may not be enough for us and you. Go rather to those who sell and buy for yourselves.

But while they were going to buy the bridegroom came and those who were ready went in with him to the marriage-feast, and the door was shut.

Afterwards the other bridesmaids came and said :

Lord, lord, open to us.

But he answered :

To tell you the truth, I do not know you.

So watch, for you do not know the day nor the hour.

For it is just like when a man going abroad called his own slaves, handed over to them his goods, gave to one five talents, to another two, to another one, to each according to his own ability, and went abroad.

The one who received five talents at once went and traded with them and gained five more.

In the same way the one who received the two gained two more.

But the one who received the one went and dug in the earth and hid his master's money.

Now after a long time the master of those slaves comes and has an accounting with them.

And the one who received the five talents came and brought five more talents and said:

Master you handed over to me five talents. See, I have gained five talents more.

Well, good and faithful slave, his master said to him, you have been faithful over a few things, I will set you over many things. Enter into the joy of your master.

The one who received the two talents came.

Master, he said, you handed over to me two talents. See, I have gained two talents more.

Well, good and faithful slave, you have been

faithful over a few things, I will set you over many things. Enter into the joy of your master.

The one who had received the one talent came :

Master, he said, I knew you are a hard man, reaping where you did not sow and gathering where you did not thrash ; and I was afraid and went and hid your talent in the earth ; see, you have your own.

His master answered him :

You wicked and worthless slave. You knew I reap where I did not sow and gather where I did not thrash ? Then you ought to have put my money in the bank, and when I came I should have received back my own with interest.

So take from him the talent and give it to him who has the ten talents. For to every one who has will be given and he shall have abundance. But from him who has not, even what he has will be taken from him. And throw the unprofitable slave into the outside darkness.

There will be the weeping and gnashing of teeth.

But when the Son of man shall come in his glory and all the angels with him, then will he sit on the throne of his glory, and before him will be gathered all the nations, and he will separate them from each other just like the shepherd

separates the sheep from the goats, and he will set the sheep on his right and the goats on his left.

Then the King will say to those on his right:
Come, you blessed of my Father,
Inherit the Kingdom prepared for you from the foundation of the world.
For I was hungry, and you gave me food;
I was thirsty, and you gave me a drink;
I was a stranger, and you took me in;
Naked, and you clothed me;
I was sick, and you visited me;
I was in prison, and you came to me;

Then the good will answer him:

Lord, when did we see you hungry and fed you?
Or thirsty and gave you a drink?
When did we see you a stranger and took you in?
Or naked, and clothed you?
When did we see you sick or in prison,
And came to you?

The King will answer, and say to them:

To tell you the truth:
Since you did it to one of these my brothers,

Even these least,
You did it to me.

Then he will say to those on his left:

Depart from me, you cursed ones, into the eternal fire
Prepared for the devil and his angels.
For I was hungry, and you gave me no food;
I was thirsty, and you gave me nothing to drink;
I was a stranger, and you did not take me in;
Naked, and you did not clothe me;
Sick, and in prison,
And you did not visit me.

Then they also will answer him:

Lord, when did we see you
Hungry,
Or thirsty,
Or a stranger,
Or naked,
Or sick,
Or in prison,
And did not serve you?

Then he will answer them:

To tell you the truth:
Since you did not do it

To one of these least,
You did not do it to me.

These will go away into eternal punishment,
But the good into eternal life."

When Jesus had finished all these words he said to his disciples :

"You know that after two days the passover comes and the Son of man is delivered up to be crucified."

Then the chief priests and the elders of the people were gathered together to the court of the high priest who was called Caiaphas, and they consulted together that they might take Jesus by guile and kill him : but they said :

"Not during the feast, lest a riot be stirred up among the people."

Now when Jesus was in Bethany in the house of Simon the leper, a woman with an alabaster jar of very costly perfume came to him and poured it on his head as he was at table.

But when the disciples saw it they were indignant, and said :

"Why this waste? For this might have been sold for a great deal and given to the poor."

But Jesus noticed it and said to them:

"Why do you trouble the woman? For she has done a good thing to me. For you always have the poor with you, but you do not always have me. For in pouring this perfume on my body she did it to prepare me for burial. To tell you the truth, Wherever this good news shall be preached in the whole world, that also which this woman has done shall be talked about in memory of her."

Then one of the twelve who was called Judas Iscariot, went to the chief priests and said:

"What are you willing to give me and I will hand him over to you."

They agreed to give him a hundred dollars.

So from that time he kept seeking an opportunity to hand him over.

Now on the first day of unleaven bread, the disciples came to Jesus and said:

"Where do you wish us to get ready for you to eat the passover?"

"Go into the city to so and so," he said, "and say to him: The Master says, My time is at

hand. I keep the passover at your house with my disciples."

The disciples did as Jesus directed them and got the passover ready.

Now when evening had come, he was at table with the twelve disciples, and while they were eating, he said :

" To tell you the truth, One of you will betray me."

They were very sorry, and began to say to each other :

" Surely it is not I, Lord ? "

" He who dipped his hand with me in the dish," he answered, " he shall betray me. The Son of man is going just as it is written about him. But woe to that man by whom the Son of man is betrayed ! It would be good for that man if he had not been born."

" Surely it is not I, Rabbi ? " Judas his betrayer answered.

" You have said."

Now while they were eating Jesus took a loaf of bread, blessed God, broke, gave to the disciples and said :

" Take, eat, this is my body."

And he took a cup, gave thanks, gave to them, and said :

" All of you drink it. For this is my blood of

the covenant which is shed for many for remission of sins. But I tell you, I will never drink of this fruit of the vine hereafter, till that day when I drink it new with you in my Father's Kingdom."

When they had sung a hymn they went out to the mount of Olives.

Then Jesus said to them:

"All of you will be offended in me this night. For it is written:

I will smite the shepherd
And the sheep of the flock shall be scattered abroad.

But after I have been raised up I shall go before you into Galilee."

"If all shall be offended in you," Peter answered him, "I shall never be offended."

"To tell you the truth," Jesus said to him, "this night before the cock crows you will deny me three times."

"Even if I must die with you I shall not deny you."

All the disciples said the same.

Then Jesus comes with them to an enclosed piece of ground called Gathsemane and says to the disciples:

"Sit here while I go over there and pray."

He took Peter and the two sons of Zebedee

and began to be grieved and to be in great distress. Then he said to them :

" My soul is very much grieved even to death. Stay here and watch with me."

And he went forward a little and fell on his face and prayed, and said :

" My Father, if it is possible, let this cup pass from me. Yet not as I desire but as thou dost."

He comes to the disciples and finds them sleeping, and says to Peter :

" What ! could you not watch with me one hour ? Watch and pray that you do not enter into temptation. The spirit indeed is willing but the flesh is weak."

He went away again a second time and prayed :

" My father, if this cannot pass away except I drink it, thy will be done."

He again came and found them sleeping. For their eyes were heavy. And he left them again and went away and prayed a third time, and said again the same words. Then he came to the disciples and said to them :

" Sleep on now and take your rest. See, the hour is at hand and the Son of man is betrayed into the hands of sinners. Get up, let us be going. Look, my betrayer is at hand."

And while he was still talking, Judas one of the twelve came and with him a great crowd with

swords and clubs from the chief priests and elders of the people.

Now his betrayer gave them a sign and said :

"Whomever I shall kiss, that is he. Secure him."

He at once came to Jesus and said :

"Hail, Rabbi," and eagerly kissed him.

"Friend," Jesus said to him, "do that for which you are here."

Then they came and laid hands on Jesus and secured him. And one of those who were with Jesus stretched out his hand, drew his sword, and struck the slave of the high priest and cut off his ear.

"Put up your sword into its place," Jesus then said to him. "For every one who takes the sword will perish with the sword.

Or do you think I cannot call my Father and he will send me at once more than twelve legions of angels? How then should the scriptures be fulfilled that thus it must be?"

In that hour Jesus said to the crowds :

"Have you come out as against a robber with swords and clubs to take me? I sat daily in the temple teaching, and you did not secure me. But all this has happened that the scriptures of the prophets might be fulfilled."

Then all his disciples left him and fled.

Now those who had secured Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together.

But Peter followed him at a distance to the court of the high priest, and went inside, and was sitting with the officers to see the end.

Now the chief priests and the whole council were seeking false witness against Jesus to put him to death. And they found none, though many false witnesses came.

But afterwards two false witnesses came, and said:

"This man said, I can destroy the temple of God and build it in three days."

"Do you make no answer," the high priest stood up and said to him, "what is it these are witnessing against you?"

But Jesus kept still.

"On your oath, and before the Living God," the high priest said to him, "tell us if you are the Christ the Son of God."

"It is as you say. Yet I tell you, hereafter you will see

The Son of man sitting on the right of power,
And coming on the clouds of heaven.

Then the high priest tore his clothes, and said:

"He has blasphemed. What further need

of witnesses have we? See, now you have heard the blasphemy. What do you think?"

"He ought to be put to death."

Then they spat in his face and cuffed him, and some struck him with rods, and said:

"Prophesy to us, O Christ, who is he who struck you?"

Now Peter was sitting outside in the court, and a maid came to him and said:

"Why, you were with Jesus the Galilean."

But he denied it before them all and said:

"I do not know what you are saying."

And when he had gone out into the porch another maid saw him, and said to those there:

"This man was with Jesus the Nazarene."

And he again denied with an oath:

"I do not know the man."

And after a little those standing by came and said to Peter:

"Surely you are one of them. For your talk betrays you."

Then he began to curse and to swear:

"I do not know the man."

And at once the cock crew.

And Peter remembered the word Jesus had said:

"Before the cock crows you will deny me three times."

He went out and wept bitterly.

Now when the morning had come, all the chief priests and elders of the people consulted against Jesus to put him to death. And when they had bound him, they led him away and handed him over to Pilate, the Governor.

Then when Judas, the traitor, saw he was condemned, he was sorry, and brought back the hundred dollars to the chief priests and the elders, and said :

"I sinned. I betrayed innocent blood."

"What is that to us?" they said. "You see to that."

He threw down the silver pieces in the Holy Place and left there and went away and hung himself.

But the chief priests took the silver and said :

"It is not right to put them into the treasury, since it is the price of blood."

So they consulted and bought with them the potter's field, to bury strangers in. So that field has been called The Field of Blood, to this day.

Then was fulfilled the saying by Jeremiah the prophet :

They took the thirty pieces of silver,
The price of him who was valued,
Whom they of the children of Israel valued,

And gave them for the potter's field,
As the Lord appointed me.

Now Jesus stood before the Governor.

And the Governor asked him :

"Are you the King of the Jews?"

"It is as you say."

And while the charges were being brought against him by the chief priests and the elders he made no answer.

Then Pilate said to him :

"Do you not hear how many things they are witnessing against you?"

And he did not answer him,—not even a word, so that the Governor was greatly astonished.

Now at the feast the Governor was accustomed to release to the crowd any one prisoner whom they wished. And they had then a notorious prisoner called Barabbas. So when they were gathered together, Pilate said to them :

"Whom do you wish me to release for you, Barabbas or Jesus, who is called Christ?"

For he knew that for envy they had handed him over. And while he was sitting on the judgment seat his wife sent to him, and said :

"Have nothing to do with that righteous man,

for I have suffered a great deal to-day in a dream because of him."

Now the chief priests and the elders persuaded the crowds to ask for Barabbas, and to destroy Jesus.

But the Governor answered:

"Which of the two do you wish me to release for you?"

"Barabbas."

"What then shall I do with Jesus who is called Christ?"

"Let him be crucified!"

"Why, what harm has he done?"

"Let him be crucified!!"

So when Pilate saw he gained nothing, but rather that a riot was being stirred up, he took water and washed his hands before the crowd, and said:

"I will not answer for this bloodshed. You must see to it yourselves."

And all the people answered:

"His blood be on us and on our children."

Then he released for them Barabbas, but he beat Jesus and handed him over to be crucified.

Then the soldiers of the Governor took Jesus into the Governor's quarters and gathered to

him the whole band. And they stripped him and put on him a scarlet robe, and plaited a crown of thorns and put it on his head and a reed in his right hand. Then they kneeled down before him and mocked him and said:

"Hail! King of the Jews!"

And they spat upon him, and they took the reed and kept striking him on the head; and when they had mocked him they took off the robe from him, put his own clothes on him and led him away to crucify him.

As they were coming out they found a man of Cyrene, Simon by name, and they compelled him to go with them to carry his cross.

And when they had come to a place called Golgotha, that is to say, Skull's Place, they gave him a drink of wine mixed with gall. But when he had tasted it he refused to drink.

Now when they had crucified him, they divided his clothes among them by casting lots. And they sat down and kept watch over him there.

And they put up over his head the written charge against him:

THIS IS JESUS
THE KING OF THE JEWS.

Then they crucified with him two robbers, one on his right and one on his left.

Now those who were passing kept jeering at him, wagging their heads and saying :

" You destroyer of the temple and builder of it in three days, save yourself. If you are the Son of God, come down from the cross."

In the same way the chief priests mocking him with the scribes and elders, said :

" He saved others, he cannot save himself. He is the King of Israel. Let him now come down from the cross and we shall believe on him. He trusts in God, let him rescue him now if he desires him. For he said :

" I am God's Son."

Even the robbers who were crucified with him kept throwing the same up to him.

Now from twelve to three o'clock darkness came over all the land. And about three o'clock Jesus cried with a loud voice, and said :

" Eloi, Eloi, lama sabachthani ? "

that is, My God ! My God ! Why hast Thou forsaken me ?

Now when some of those standing there heard it they said :

" He is calling Elijah."

And one of them at once ran, took a sponge, filled it with common wine, put it on a reed, and gave him a drink.

But the rest said :

"Let him be. Let us see whether Elijah is coming to save him."

Jesus again cried with a loud voice and gave up his spirit. And the curtain of the temple was torn in two from the top to the bottom, and the earth quaked and the rocks were rent, and the tombs were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of their tombs after his resurrection they came into the holy city and appeared to many.

Now when the Roman Captain and those with him watching Jesus, saw the earthquake and the things which had happened they were very much afraid, and said :

"Surely this was God's Son."

Now there were many women there looking on from a distance, those who had followed Jesus from Galilee and had waited on him. And among them was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

Now when evening had come, a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple, came, and went to Pilate and asked for the body of Jesus.

Then Pilate ordered it to be given up. And

Joseph, taking the body, wrapped it in a clean linen cloth, and laid it in his own new tomb which he had cut out in the rock. Then he rolled a great stone to the door of the tomb and went away.

Mary Magdalene and the other Mary were sitting there opposite the grave.

Now the next day, which is the day after the Preparation, the chief priests and the Pharisees were gathered together to Pilate, and said:

"We remember, Sir, that that deceiver said while he was alive, After three days I rise again. So order the grave to be made secure till the third day, lest his disciples come and steal him away and say to the people, He is risen from the dead, and the last deception will be worse than the first."

"You have a guard," Pilate said to them, "go make it as secure as you can."

So they went and made the grave secure by placing the guard and sealing the stone.

Now late in the week, as it began to dawn toward the first of the week, Mary Magdalene and the other Mary came to look at the grave. And there was a great earthquake, For an angel of the Lord came down from heaven and came and rolled the stone away and sat on it. His appearance was like lightning and his clothes

white like snow. And from fear of him the watchers trembled and became like dead men.

But the angel answered and said to the women :

" Do not be afraid. For I know you are looking for Jesus the crucified. He is not here, for he rose just as he said. Come see the place where he was lying. Then go quickly and tell his disciples, He rose from the dead and he is going before you into Galilee. See, I have told you."

They went quickly from the tomb with fear and great joy and ran to tell his disciples. And Jesus met them, and said :

" Hail ! "

And they came and grasped his feet and worshipped him.

Then Jesus said to them :

" Do not be afraid. Go tell my brothers to go into Galilee and they will see me there."

Now while they were going some of the watch came into the city and told the chief priests everything that had happened. And when they had assembled with the elders and had consulted together they gave a large sum of money to the soldiers, and said :

" Say that his disciples came by night and

stole him while we were asleep. And if this comes to a hearing before the Governor we shall satisfy him and prevent you from getting into trouble."

So they took the money and did as they were told. And this story has been current among the Jews from that day to this.

Now the eleven disciples went into Galilee into the mountain where Jesus directed them. And when they saw him they worshipped him, but some doubted. And Jesus came to them and talked to them, and said :

" All authority in heaven and earth
Has been given me.
So go make disciples
Of all the nations,
Baptizing them, in the name of the Father,
And of the Son, and of the Holy Spirit,
Teaching them to observe
Everything I commanded you.
And see ! I am with you always,–
To the end of the world."

PETER,

AN APOSTLE

OF

JESUS CHRIST,

To the chosen sojourners of the dispersion
In Pontus, Galatia, Cappadocia, Asia and Bithynia:
According to the foreknowledge of God the Father,
In consecration of the Spirit,
To obedience and sprinkling of the blood of Jesus Christ.

Grace to you and peace be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begot us again to a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and which does not fade away, reserved in heaven for you, who by the power of God are guarded through

faith to a salvation ready to be revealed in the last day.

And you greatly rejoice in this, though now for a little while, if need be, you have been put to grief with various trials, that the proof of your faith, which is more precious than gold which perishes, though it is proved by fire, might be found to praise and glory and honor at the revealing of Jesus Christ; whom, though you have not seen him, you love; on whom, though you do not now see him, yet you believe, and exultingly rejoice with joy unspeakable and full of glory; receiving the end of your faith,—the salvation of your souls.

Now concerning this salvation the prophets sought and searched diligently, who prophesied of the grace that should come to you: searching what time, or what kind of time, the Spirit of Christ which was in them pointed to, when it witnessed beforehand the sufferings appointed for Christ and the glories which should follow them. And to them it was revealed, that not to themselves, but to you, they ministered these things which have now been announced to you through those who preached the good news to you by the Holy Spirit sent out from heaven.

And into these things angels desire to look.

So girding up the loins of your mind, be sober, and set your hope perfectly on the grace which is being brought to you in the revealing of Jesus Christ.

As obedient children do not be fashioning yourselves according to your former desires in the time of your ignorance, but just as he who called you is holy, you, yourselves, also be holy in every kind of conduct. For it is written:

Ye shall be holy,
For I am holy.

And if you call on him as Father, who without respect of persons judges each man's work, conduct yourselves during the time of your sojourning in fear: knowing that you were redeemed, not with corruptible things, with silver or gold, from your vain conduct handed down from your fathers; but with precious blood, as of a lamb, without blemish and without spot, even that of Christ; who was foreknown indeed before the foundation of the world, but was manifested at the end of the times, for your sake, who through him are believers in God, who raised him from the dead, and gave him glory; so that your faith and hope might be in God.

Having purified your souls in your obedience to the truth to unfeigned brotherly love, love each

other heartily and earnestly. For you have been begotten again, not from corruptible seed, but from incorruptible, through God's living and abiding word.

For,

> All flesh is as grass,
> All the glory thereof as the flower of grass.
> The grass withereth, and the flower falleth,
> But the word of the Lord abideth forever.

Now this is the word which was brought as good news to you.

So putting away all malice,
All guile,
Hypocrisy,
Envies,
And all evil speakings,

As new-born babes, long for the spiritual milk which is without guile, that you may grow by it to salvation, if you have tasted that the Lord is gracious.

Coming to him, a living stone, rejected indeed by men, but with God chosen, precious, you also as living stones build yourselves up a spiritual house for a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ. For it is contained in Scripture:

> Behold, I lay in Zion a chief cornerstone, chosen, held in honor.

And he that believeth on him shall not be put to shame."

So for you believers is the honor. But for unbelievers

The stone which the builders rejected,
The same was made the head of the corner,

and,

A stone of stumbling and a rock of offence.

For they stumble at the word being disobedient. And they were appointed to this also.

But you are a chosen race,
A royal priesthood,
A holy nation,
A people for God's own possession,
That you may make known the excellences of him
Who called you out of darkness
Into his wonderful light.
For in time past you were no people.
But now you are the people of God.
You had not obtained mercy.
But now you have obtained mercy.

Beloved, I beg you as strangers and sojourners, abstain from fleshly desires which war against the soul: behaving yourselves nobly among the heathen, that, in what they speak against you as

evil doers, they may by your noble deeds which they look at, praise God in the day of visitation.

Be subject to every ordinance of man for the Lord's sake; whether to the king as supreme or to governors as sent by him for vengeance on evil doers and for praise to those who do well: (for thus it is the will of God that by well doing you should put to silence the ignorance of foolish men): as free, and not using your freedom for a cloak of baseness but as slaves of God.

Honor everybody.
Love the brotherhood.
Fear God.
Honor the king.

Slaves, submit yourselves to your masters,
With all fear.
Not only to the good and gentle,
But also to the crooked.
For this is thankworthy,
If through consciousness of God,
Any one endures griefs, suffering wrongfully.
For what praise is it,
If, when you are at fault and are cuffed,
You shall take it patiently?
But if, when you do well and suffer for it,
You take it patiently,
This is thankworthy with God.

For to this you were called,
Because Christ also suffered for you
Leaving you an example,
That you should follow his steps.
Who did not sin, neither was guile found in his mouth.
Who when he was reviled, did not revile again.
When he suffered he did not threaten,
But committed himself to him who judges impartially:
Who his own self bore our sins.
In his body on the tree,
That we having died to sins
Might live to right doing.
By whose stripes you were cured.
For you were like sheep going astray,
But are now returned
To the Shepherd and Bishop of your souls.

In the same way, wives, submit yourselves to your own husbands, that if any do not obey the word they may without a word be gained by the behavior of their wives, as they watch your chaste behavior coupled with reverence. And your adorning, let it not be the outward adorning of plaiting the hair and of wearing jewels of gold, or of putting on clothes, but let it be the hidden

man of the heart in the incorruptible clothes of the meek and quiet spirit which is of great value in the sight of God. For it was in this way the holy women also who hoped in God used to adorn themselves, submitting themselves to their own husbands, like Sarah obeyed Abraham, calling him lord. And you became her daughters by doing good and not being afraid.

Husbands, in the same way, live with your wives according to knowledge, giving honor to the woman as to the weaker vessel, as being also joint heirs of the grace of life, that your prayers may not be cut off.

Finally, all of you be likeminded,
Sympathetic,
Loving like brothers,
Tenderhearted,
Humbleminded,
Not rendering evil for evil, or reviling for reviling,
But on the contrary, blessing,
For to this you were called,
That you should inherit a blessing.

For he who wishes to love life
And see good days,
Let him refrain his tongue from evil
And his lips that they speak no guile;
Let him turn away from evil and do good,

Let him seek peace and pursue it.
For the eyes of the Lord are on the righteous
And his ears listen to their prayers.
But the face of the Lord is against the evil-doers.

And who is he who will harm you, if you become zealous for the good? But even if you should suffer for thinking and doing what is right, blessed are you. And fear not their fear nor be troubled, but hallow Christ in your hearts as Lord, always ready with an answer for everybody who asks you a reason concerning the hope which is in you, yet with meekness and fear, having a good conscience, that in what you are spoken against, they may be put to shame who revile your noble conduct in Christ. For it is better, if the will of God is such, that you suffer for well-doing than for evil-doing. Because Christ also died for sins once, the good for the bad—that he might bring you to God, being put to death in the flesh, but endued with life in the spirit. And in this also he went and preached to the spirits in prison, who were once disobedient when the long-suffering of God was waiting in the days of Noah, while the ark was being prepared, in which few, that is eight souls were saved by means of the water. The counterpart of which now saves you,—baptism,—not the putting away of the filth of the flesh, but the appeal of a

good conscience toward God through the resurrection of Jesus Christ, who has gone into heaven, angels and authorities and powers being made subject to him.

Since then Christ suffered in the flesh, arm yourselves also with the same thought; for he who has suffered in the flesh has ceased from sin; that he no longer should live the rest of his time in the flesh to the desires of men, but to the will of God.

For the past time was enough in which to do the will of the heathen and to walk in

lasciviousness,
desires,
wine-bibbings,
revellings,
carousings,
and abominable idolatries.

Because you have thus walked they think it strange that you no longer run with them into the same flood of self-abandonment, speaking evil of you. And they will give account to him who is ready to judge the quick and the dead. For, for this purpose was the good news preached even to the dead, that they may be judged indeed in the flesh as men are judged but may live in the spirit as God lives.

But the end of everything is at hand. So be of sound mind and self-contained with a view to prayer : above all being hearty and earnest in your love among yourselves. For love covers a multitude of sins : being hospitable to each other without murmuring : according as each has received a gift ministering it among yourselves as good stewards of the varied grace of God. If any one speaks, speaking as oracles of God : if any one ministers, ministering with the strength which God supplies : that in every thing God may be praised through Jesus Christ, whose is the praise and the dominion forever and ever. Amen.

Beloved, do not be astonished at the fiery trial among you which comes on you to prove you, as though a strange thing happened to you ; but in proportion as you are sharers in the sufferings of Christ, rejoice, that at the revealing of his praise, you may rejoice with exulting joy.

If you are reproached with the name of Christ, blessed are you, because the Spirit of praise and the Spirit of God rest on you. For let none of you suffer as a murderer, or a thief, or an evil doer, or as a meddler in other men's matters. But if a man suffers as a "Christian," let him not be ashamed, but let him praise God with this name. For the time has come for judgment to

begin at the house of God. And if it begins first at us, what shall be the end of those who do not obey the good news of God? And if the good man is scarcely saved, where shall the godless and bad man appear?

So let those also who are suffering according to the will of God commit their souls in well-doing to a faithful Creator.

So the elders among you I exhort who am a fellow-elder, a witness of the sufferings of Christ, and a sharer in the glory which will be revealed.

Tend the flock of God which is among you, not by constraint, but willingly, nor yet for sordid gain, but of a ready mind, nor as lording it over the charge allotted you, but making yourselves examples to the flock. And when the chief Shepherd shall be manifested you will receive the crown of glory which never fades away.

In the same way, you younger men, submit yourselves to the elder.

Yes, all of you, gird yourselves with humility to serve each other. For

> God resisteth the proud,
> But giveth grace to the humble.

So humble yourselves under the mighty hand of God, that he may exalt you in due time; throwing all your anxiety on him. For he cares for you.

Be sober.

Be watchful.

Your adversary the devil, like a roaring lion, s walking about, seeking whom he may devour. Withstand him, steadfast in your faith, knowing hat the same sufferings are being accomplished n your brothers who are in the world.

Now the God of all grace,

Who called you to his eternal glory in Christ,

After you have suffered a little while,

Will himself perfect, stablish, strengthen you,

To him be the dominion forever and ever. Amen.

By Silvanus our faithful brother, as I account him, I have written you briefly, exhorting and witnessing that this is the true grace of God.

Stand fast in it.

She who is in Babylon, chosen together with you, salutes you, and so does Mark, my son.

Salute each other with a kiss of love.

Peace be to you all who are in Christ.

SIMON PETER,

A SLAVE AND AN APOSTLE

OF

JESUS CHRIST,

To those who have obtained an equally precious faith with us, through the fairness of our God and Saviour Jesus Christ.

Grace to you and peace be multiplied in the full knowledge of God, and of Jesus our Lord; seeing that his divine power has given us every thing which belongs to life and godliness, through the full knowledge of him who called us by his own glory and virtue. And by this he has given us his precious and greatest promises; that through these you may become sharers of the divine nature, having escaped from the corruption that is in the world by desire.

Yes, and on this very account, adding on your part all earnestness,

With and by your faith supply courage;
by your courage, knowledge;
by your knowledge, self-control;
by your self-control, endurance;
by your endurance, godliness;
by your godliness, brotherly kindness;
by your brotherly kindness, love.

For when these are yours and you have an abundance of them, they make you neither idle nor unfruitful towards the full knowledge of our Lord Jesus Christ.

For he who has not these is blind, near-sighted, and has forgotten the cleansing of his sins of long ago. For this reason, brothers, go the more earnestly to work to make your calling and selection sure. For when you do this you shall never stumble. For in this way will be richly supplied to you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

So I shall always be ready to remind you of these, though you know them, and are established in the truth which is with you. But I think it right, so long as I am in this tent of the flesh, to stir you up by reminding you. For I know that the putting off of my tent will be sudden, just as our Lord Jesus Christ showed me. And I will make an earnest effort that after my decease you may be able to remember these things.

For we did not follow cunningly-devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the majestic glory:

This is my beloved son.
In him I am well pleased.

And this voice we ourselves heard come out of heaven, when we were with him in the holy mount.

And we have the word of prophecy yet more sure; to which you do well to take heed as to a lamp shining in a dark place, till the day dawns, and the day star rises in your hearts: knowing this first, that no prophecy of scripture comes from private interpretation. For no prophecy ever came by the will of man: but men spoke from God, being moved by the Holy Spirit.

But false prophets came also among the people, as there will be false teachers also among you, and they will secretly bring in destructive heresies, denying even the Master who bought them, bringing on themselves swift destruction. And many will follow their lascivious doings; and by reason of them the way of truth

will be reviled, and with covetousness they will with feigned words make merchandise of you. And their sentence now from of old does not linger, nor does their destruction slumber.

For if God did not spare angels when they sinned, but cast them into Tartarus, and committed them to pits of darkness to be reserved for judgment; and did not spare the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood on the world of the godless; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example to those who should live godless lives, and delivered good Lot, sore distressed by the lascivious life of the wicked (for that good man living among them, in seeing and hearing, tortured his good soul from day to day with their lawless deeds): the Lord knows how to deliver the godly out of temptation, and to keep the wicked under punishment to the day of judgment; but chiefly those who follow the flesh in the desire of defilement, and despise dominion.

Daring, self-willed, they do not tremble to revile dignities, where angels, greater in might and power, do not bring a reviling judgment against them before the Lord. But these, as

creatures without reason, born mere animals to be taken and destroyed, reviling in things of which they are ignorant, will surely be destroyed, suffering wrong as the wages of wrong-doing: counting luxury for a moment a pleasure, spots and blemishes, luxuriating in their love feasts, while they feast with you; having eyes full of adultery which cannot cease from sin; enticing unstedfast souls; having a heart trained in covetousness; children of cursing; forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the wages of wrong-doing; but he was rebuked for his own wrong-doing: a dumb ass spoke with man's voice and stayed the madness of the prophet.

These are springs without water, and mists driven by a storm. And for them the blackness of darkness has been reserved. For, uttering great swelling words of vanity, they entice in the desires of the flesh, by lasciviousness, those who are just escaping from those who live in error; promising them liberty, while they themselves are slaves of corruption. For by what any one is overcome, by that he is enslaved. For if, after they have escaped the defilements of the world, through the full knowledge of our Lord and Saviour Jesus Christ, they are again

entangled in it and overcome, the last state has become worse with them than the first. For it would have been better for them not to have fully known the way of right-doing, than, after fully knowing it, to turn back from the holy commandment delivered to them.

It has happened to them according to the true proverb,

> The dog turning to its own vomit again,
> The sow which had washed to wallowing in the mire.

This is now, beloved, the second epistle which I write to you. And in both of them I stir up your sincere mind by reminding you that you should remember the words which were spoken before by the holy prophets and the commandment of the Lord and Saviour through your apostles: knowing this first, that in the last days mockers will come with mockery, following their own desires, and saying:

"Where is the promise of his coming? For from the day the fathers fell asleep everything continues as it was from the beginning of the creation."

For this they wilfully ignore, that there were heavens from of old, and an earth formed out of water and by means of water, by the word of God. And by this means the world which then

was, being overflowed with water, perished. But the heavens which now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of godless men.

But do not forget this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.

The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you, not wishing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief. And then the heavens will pass away with a great noise, the elements will be dissolved with glowing heat, the earth and the works in it will be burnt up.

Seeing that these things are in this way all to be dissolved, what kind of persons ought you to be in holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire will be dissolved and the elements will melt with glowing heat? But, according to his promise, we look for new heavens and a new earth in which right thought and doing dwells.

So, beloved, since you are looking for this, go to work earnestly to be found in place, with-

out spot and blameless in his sight. And consider that the longsuffering of our Lord is salvation; just as our beloved brother Paul also, according to the wisdom given to him, wrote to you, as also in all his epistles, speaking in them of these things. And in them are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other Scriptures, to their own destruction.

So you, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, you fall from your own steadfastness.

But grow in the grace and knowledge
Of our Lord and Saviour Jesus Christ.
To him be the glory
Both now and forever
Amen.

JUDE,

A SLAVE OF JESUS CHRIST,

AND

BROTHER OF JAMES,

To those who are called,
Beloved in God the Father,
And kept for Jesus Christ:

Mercy to you and peace and love be multiplied.

Beloved, while I was with all earnestness endeavoring to write to you about our common salvation, I found it necessary to write at once to you and to exhort you to contend earnestly for the faith which was once for all delivered to the saints. For there crept in secretly certain men who were long ago marked out as on their way to this condemnation, godless men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.

Now I desire to remind you, though you know all things once for all, how the Lord, having saved a people out of the land of Egypt, afterwards destroyed the unbelievers. And angels who did not keep their own principality, but left their proper habitation, he has kept in perpetual bonds under darkness to the judgment of the great day. Just as Sodom and Gomorrah, and the cities about them, having in the same way with these given themselves over to fornication, and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire.

Yet in the same way these also in their dreamings defile the flesh, set aside dominion, and revile dignities. But Michael the archangel, when contending with the devil he was disputing about the body of Moses, did not dare to bring against him a charge characterized by reviling, but said :

"The Lord rebuke thee."

But these revile whatever they do not know. And what they understand naturally, like the creatures without reason, in these they are destroyed.

Woe to them !

For they went in the way of Cain and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah.

These are they who are hidden rocks in your love feasts when they feast with you, shepherds who without fear feed themselves; clouds without water carried along by winds; autumn trees without fruit, twice dead, pulled up by the roots; wild waves of the sea foaming out their own shame; wandering stars for whom the blackness of darkness has been reserved forever.

And to these also Enoch, the seventh from Adam, prophesied, and said:

"Behold the Lord came with ten thousands of his holy ones to execute judgment on all, and to convict all the godless of all their godless deeds which they have godlessly done, and of all the hard things which godless sinners have spoken against him."

These are murmurers, faulters of Providence following their desires (and their mouth speaks great swelling words), admiring persons for the sake of advantage.

But you, beloved, remember the words which have been spoken before by the apostles of our Lord Jesus Christ; how they used to tell you:

"In the last time there will be mockers, following their own godless desires."

These are they who make separations, sensuous, because they have not the Spirit.

But you, beloved, building up yourselves on

your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life.

And some rebuke as you debate with them; and some save, snatching them out of the fire, and pity others with fear; hating even the garment spotted by the flesh.

Now to him who is able to keep you from stumbling,
And to present you blameless
Before the presence of his glory
With exulting joy.
To the only God our Saviour through Jesus Christ our Lord,
Be glory and majesty,
Dominion and power,
Before all time, and now, and for evermore.
Amen.

JAMES,

A SLAVE OF GOD

AND OF THE

LORD JESUS CHRIST,

To the twelve tribes which are of the Dispersion, Greeting.

Consider it all joy, my brothers, when you fall into various trials, knowing that the trial of your faith works endurance. And let endurance have its perfect work that you may be perfect and entire, lacking nothing.

But if any of you lacks wisdom, let him ask of God who gives to all liberally and does not throw it up to them, and it will be given you. But let him ask in faith, without any doubts. For he who doubts is like the surge of the sea driven by the winds and blasts. For do not let that man think he will receive anything from the Lord; a double-minded man, unstable in all his ways.

But let the lowly brother glory
In his exaltation,
And the rich
In his humiliation.
Because like the flower of the grass
He will pass away,
For the sun rises with the scorching heat,
And withers the grass ;
And its flower falls,
And the goodliness of its form perishes.
In this way, too, will the rich man
Fade away in his goings.

Blessed is the man who endures temptation.
For when he has been approved,
He will receive the crown of life
Which the Lord promised
To those who love him.
Let no one say when he is tempted,
It is from God that I am tempted.
For God cannot be tempted with evil,
And he tempts no one.
But each one is tempted,
When he is drawn away by his own desire and enticed.
Then the desire
When it has conceived bears sin,
And the sin,

When it is full grown, brings forth death.
Do not be deceived, my beloved brothers.

Every good giving and every perfect gift is from above,
And comes down from the Father of lights,
With whom can be no variation,
Nor shadow which is cast by turning.
Of his own will he brought us forth by the word of truth,
That we should be a kind of first-fruits of his creatures.
You know this, my beloved brothers.
But let every man be swift to hear,
Slow to speak, slow to wrath.
For the wrath of man
Does not work the goodness of God,
So, putting away all filthiness
And overflowing malice,
Receive with meekness the implanted word
Which is able to save your souls.

But be doers of the word,
And not hearers only, deluding your own selves.
For if any one is a hearer of the word, and not a doer,
He is like a man looking at his natural face in a glass,

For he looks at himself and goes away,
And at once forgets what kind of a man he was.
But he who looks into the perfect law,
The law of liberty, and continues to look,
Being not a hearer who forgets, but a doer who works,
This man will be blessed in his doing.
If any one thinks himself to be religious,
While he does not bridle his tongue,
But deceives his heart,
This man's religion is vain.
Pure religion,
And undefiled before our God and Father, is this,
To visit the fatherless and widows in their affliction,
And to keep himself unspotted from the world.

My brothers, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there comes into your synagogue a gold-ringed man, in gorgeous clothes, and there comes in also a poor man in squalid clothes; and you look with respect on him who wears the gorgeous clothes, and say, Sit here honorably; And you say to the poor man, Stand there, or sit under my footstool; are you not

divided in your own mind and have become judges with evil thoughts?

Listen, my beloved brothers.

Did not God choose those who are poor so far as this world is concerned to be rich in faith, and heirs of the Kingdom which he promised to those who love him?

But you have dishonored the poor.

Do not the rich oppress you, and themselves drag you to courts of justice? Is it not they who revile the noble name by which you are called? If, however, you keep the royal law according to the scripture:

Thou shalt love thy neighbor as thyself,

you do well. But if you are person-accepting, it is sin which you are committing, and you are convicted by the law as law-breakers.

For whoever shall keep the whole law, yet offend in one point, he has become guilty of all. For he who said:

Do not commit adultery,

said also:

Do not kill.

Now if you do not commit adultery, but kill, you have become a law-breaker.

So speak and so act as men who are to be judged by a law of liberty. For judgment is without mercy to him who has showed no mercy.

Mercy glories over judgment.

What good is it, my brothers,
If any one says he has faith,
But has no works?
Can that faith save him?
If a brother or sister is naked,
And in need of daily food,
And one of you says to them,
Go in peace. Be warmed and filled,
And yet he does not give them the things needed for the body,
What good is it?
In the same way also faith,
If it has no works, is in itself dead.
But some one will say:
You have faith and I have works.
Show me your faith apart from your works,
And I will show you my faith by my works.
You believe God is one. You do well.
The demons also believe and shudder.
But do you wish to know, O vain man,
That faith apart from works is barren?
Was not Abraham our father justified by works,
In offering up Isaac his son on the altar?
You see that faith worked with his works,
And by works faith was made perfect.
And the scripture was fulfilled, which says:

And Abraham believed God,
And it was counted to him for righteousness ;
And he was called the friend of God.

You see that by works a man is justified,
And not by faith alone.
In the same way was not Rahab the harlot
justified by works,
In receiving the messengers and sending
them out another way ?
For as the body apart from the spirit
Is dead,
In the same way also faith apart from works
Is dead.

My brothers, do not get into the way of being many teachers, knowing that we shall receive heavier judgment. For in many things we all offend.

If any one does not offend in word, he is a perfect man, able to bridle the whole body also. And if we put the horses' bits into their mouths, that they may obey us, we turn about their whole body also.

Look, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, wherever the impulse of the steersman wishes.

So the tongue also is a little member, and

boasts great things. Look ! how great a forest a little fire kindles. And the tongue is a fire, the world of iniquity among our members is the tongue, which defiles the whole body and sets the world aflame and is ever being set on fire itself by gehenna.

For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and has been tamed by mankind, but the tongue can no one tame. It is an uncontrollable evil, it is full of deadly poison.

With it we bless the Lord and Father; and with it we curse men, who are made after the likeness of God. Out of the same mouth come blessing and cursing.

My brothers, these things ought not to occur in this way. Surely the fountain does not send out from the same opening salt water and fresh ? Surely a fig-tree, my brothers, cannot yield olives, or a vine, figs ? Nor can a salt spring yield fresh water.

Who is wise
And understanding among you ?
Let him show by his noble conduct
His works in meekness of wisdom.
But if you have bitter jealousy
And faction in your heart,

Do not glory,
And do not lie against the truth.
This wisdom is not one which comes down from above,
But is earthly, sensual, demon-like.
For where jealousy and faction are,
There is confusion and every vile deed.
But the wisdom which is from above is first pure,
Then peaceable, forbearing, persuasive,
Full of mercy and good fruits,
Without vacillation, without hypocrisy.
And the fruit of right-doing is sown in peace,
For those who make peace.

Where do wars come from,
And where do the fightings among you come from ?
Is it not from here, from your lusts,
Which keep warring in your members ?
You desire and do not have.
You kill and covet and cannot obtain.
You fight and war,
You do not have
Because you do not ask.
You ask and do not receive,
Because you ask amiss,
That you may spend it on your lusts.

You adulterers and adulteresses !
Do you not know that the friendship of the world
Is enmity with God ?
So whoever wishes to be a friend of the world
Makes himself an enemy of God.
Or do you think the scripture speaks in vain,
The spirit which he made to dwell in us
He yearns for, even to jealous envy ?
But he gives more grace.
So the scripture says :

> God resisteth the proud,
> But giveth grace to the humble,

So be subject to God.
But resist the devil,
And he will flee from you.
Draw near to God,
And he will draw near to you.
Cleanse your hands, you sinners,
And purify your hearts, you double-minded.
Be afflicted, and mourn, and weep,
Let your laughing be turned to mourning,
And your joy to heaviness,
Humble yourselves in the sight of the Lord.
And he will exalt you.

Do not talk against each other, brothers.

He who talks against a brother, or judges his brother,
Talks against the law and judges the law.
But if you judge the law,
You are not a doer of the law but a judge.
One only is the lawgiver and judge,
He who is able to save and to destroy.
Who are you who judge your neighbor?

Come now, you who say: To-day or to-morrow we will go into this city, and spend a year there, and trade, and make money. And you do not know what shall happen to-morrow.

What is your life?

For you are a vapor which appears for a little while, and then vanishes away: instead of your saying, If the Lord wishes, we will both live, and do this or that.

But now you glory in your vauntings: all such glorying is evil.

So to him who knows how to do good, and does not do it, to him it is sin.

Come now, you rich, weep and howl
For your miseries which are coming on you,
Your riches are corrupted
Your clothes are moth-eaten.
Your gold and silver are rusted.

Their rust will be
For a witness against you,
And will eat your flesh like fire.
You have laid up your treasure
In the last days.
Look, the wages of the laborers,
Who mowed your fields,
Which by you is kept back by fraud,
Cries out.
And the cries of those who reaped
Have entered the ears of the Lord of Sabaoth.
You have lived luxuriously on the earth,
And spent wantonly.
You have nourished your hearts
In a day of slaughter.
You condemned, you killed the doer of right.
He does not resist you.

So be patient, brothers, till the coming of the Lord. Look, the husbandman waits for the precious fruit of the earth and is patient over it, till it receives the early and latter rain.

So you also be patient. Strengthen your hearts. For the coming of the Lord is at hand.

Do not complain about each other, brothers, that you may not be judged. Look, the judge is standing before the door.

Brothers, take for an example of suffering and of patience the prophets who spoke in the name of the Lord.

Look, we call those blessed who endured. You have heard of the patience of Job, and have seen the end of the Lord, how the Lord is full of pity, and merciful.

But above all, my brothers, do not swear,
Neither by the heaven,
Nor by the earth,
Nor by any other oath :
But let your yes be yes, and your no, no,
That you may not fall under judgment.

Is any among you suffering ?
Let him pray.
Is any cheerful ?
Let him sing praise.
Is any among you sick ?
Let him call for the elders of the Church ;
And let them pray over him,
Anointing him with oil in the name of the Lord.
And the prayer of faith will save him who is sick
And the Lord will raise him up.
And if he has committed sins,
It will be forgiven him.

So confess your sins to each other,
And pray for each other, that you may be cured.

The prayer of a good man is of much avail in its working.
Elijah was a man of like passions with us,
And he prayed earnestly that it might not rain:
And it did not rain on the earth
For three years and six months.
And he prayed again;
And the heaven gave rain
And the earth bore her fruit.

My brothers, if any among you errs from the truth,
And some one converts him.
Let him know,
That he who converts a bad man from the error of his way
Will save a soul from death,
And will cover a multitude of sins.

S. MATTHEW—NOTES.

1 : 1. "*The Boo of the Genealogy.*"

S. Matthew wrote for Jews. So at the beginning of his narrative he establishes, by a regular genealogy, that Jesus Christ was the son of David and Abraham, in accord with what had been predicted by the Prophets. S. Luke, on the other hand, writing for the heathen converted to Christianity goes back, as will be seen, to Adam, the original father of humanity.

1 : 3. "*By Tamar.*"

It is out of the ordinary for Jews to reckon their genealogy by the use of the names of women.

In this list of the genealogy of Jesus we find the names of three women besides that of Mary. There are several extraordinary facts connected with these names from a Jewish standpoint as well as in reference to the subject in itself.

In the first place it is here seen that foreign or Gentile blood becomes mingled with the Jewish blood as this line of genealogy goes down. Rahab the mother of Boaz was a Canaanite. Ruth, the wife of Boaz, was likewise such a foreigner. But not only so. This Tamar played the harlot and had children by her father-in-law. Jesus' descent comes through one of these children.

Rahab, at an earlier date, did not assume the appearance of a harlot for the avenging of a wrong as Tamar did, but she was known of universally as a common prostitute of the Canaanitish Jericho. Then when we come to David we find the descent coming through Bathsheba, the woman whom he had most cruelly snatched away from her lawful husband, having the husband killed to cover up his crime.

What is to be said to these facts? Answer for yourself. Must we have a great and pure ancestry to be great ourselves? Are our lives necessarily and irretrievably vitiated by the sins of our forefathers? Must we be able to count a pure lineage either in character or in country to become the greatest man that ever lived?

1 : 17. "*So all the generations from Abraham to David.*"

In counting the three periods of fourteen generations each, according to Jewish custom we must count the first and the last of each group, that is Abraham to David inclusive make fourteen generations, David to Jeconiah, inclusive make fourteen generations, Jeconiah to Jesus make fourteen generations.

1 : 23. "*Behold! the virgin.*"

1 : 23. Nearly all the quotations from the Old Testament are characterized by Hebrew Parallelism and are printed in smaller type to distinguish them from the rest of the Gospel.

2 : 1. "*Magi from the east came to Jerusalem.*"

According to a popular legend, these Magi were three kings, each representing one of the three races sprung from Noah. Gaspar, a descendant of Shem, Melchor

from Ham, and Balthasar from Japhet, are said to have been their names.

Christendom has rightly seen in this visit of the Magi the earnest of the future ingathering of the whole heathen world. Among all the festivals entering into the Christmas cycle, none has made so deep an impression on Christian life and feeling, poetry and art, as this "Manifestation of Christ to the Gentiles."

3:4. "*John had his clothes of camel's hair,*" *etc.*

These were the food and the clothes of the poor. To this day locusts, the fruit of the locust tree, are carried to market in Arabian villages. They are very thick and sometimes attain to the length of five inches.

3:7. "*He saw many of the Pharisees and Sadducees.*"

There are, on the one hand, ungodly learned men, the Sadducees; there are, on the other hand, men of religious arrogance, the Pharisees. They are offering themselves to a formality to become popular, that the multitude may not be shocked. But they are careful not to confess their their sins and to recognize their real misery; hence John's remonstrances.

The Pharisees, men of empty religion and formality, have the letter of the law written on their habits as in their memories, and they think themselves holy because of the variety and the subtlety of their observances. Men of law, but not of justice, they tread eternal justice under foot by their legal iniquities. They smother the simple and real life of God within them by the multiplicity of their practices and the antiquity of their traditions. How would they understand the necessity of conversion? What sins have they to confess? Do they not regard

themselves, both altogether and in every particular as being the very pattern of perfection?

As for the Sadducees, they do not believe in another life. How then would they understand the necessity of leaving this life, and leaving it voluntarily? They do not believe in another order, supernatural, higher than the present order of things. They deny this new kingdom which the Good News proclaims. How can they understand the new birth of the heavenly life? They deny there is good and evil, vice and virtue. What sins would they then have to confess?

These are the men of mutilated thought, of base hope, and of sophistic negation. These are the men of empty religion. These are the two detestable moral races—races, alas! of all times and of all places—who are the obstacle to the life of God in the soul of individuals and of peoples. They employ their perverse spirit to poison the one against the other of the two forces, equally given of God: Reason and Religion.

The Forerunner calls them "Brood of Vipers." To break their haughty spirits and hard hearts, which will not be converted, and are lost if they do not consent, he threatens them, as serpents, with ax and fire.

3:11. "*I, indeed, am baptizing you with water of repentance*," *etc.*

Here John falls into Hebrew Parallelism.

But few people are aware of the fact that a considerable portion of the Bible, perhaps a third of it, is of the nature of Poetry.

The oriental mind is naturally more poetic than the western and has a strong tendency to the figurative style, which is one of the ordinary characteristics of poetry.

We find the Hebrew Poetic spirit cropping out in the

New Testament from time to time, now in the utterance of the greatest hymn the world has yet heard, again in words of wisdom such as the world has never before nor since listened to.

I refer to the hymn of Mary, S. Luke 1 : 46–55, and our Lord's Sermon on the Mount, S. Matthew 5 : 1–7 : 27.

Besides Mary's Hymn, see that of Zachariah, S. Luke 1 : 68–89, and that of Simeon, S. Luke 2 : 29–32.

Our Lord's address to the twelve when he sent them out to preach, and other instances of Hebrew poetic structure will be noticed as the reader proceeds.

For fuller treatment of Hebrew Verse Structure see the note on this subject among the General Notes in S. Mark.

3 : 12. "*His fan is in his hand*," *etc.*

For a correct understanding of this image, it is necessary to recall how the Jews gathered their harvest. When the mowers had cut the wheat, the sheaves were spread upon an oval shaped threshing floor. Cattle yoked abreast trampled it with a double effect, causing on the one hand the grains of wheat to become separated from the stem and each grain to become separated from its enveloping husk. Towards evening, when in the east a strong breeze springs up, this mixture of grain and broken chaff is thrown into the air with the aid of a fan, a wide shovel with a very short handle; the grain, the heavier of the two, falls back upon the earth, while the chaff and the light fragments are carried to a distance. This is what is called *cleaning the floor*. It only remains for the harvester to store the harvest in the caves which served as granaries in those countries. The straw and the remains of the wheat were burnt to make manure.

See also notes on S. Mark 9 : 43, 44, 47, 49, 50.

4 : 1. "*To be tempted by the devil.*"

The word "*temptation*" generally leaves the impression of sinfulness, a kind of an internal attraction for the evil resisted. The weakness of our nature is such that, even when we triumph over the temptation, it fastens upon us. The old Adam, alas, proves in us the miseries of lust. And we, on our part, feel a vague complicity with the enemy. The man tempted in his senses, in his probity, in his patience, feels an evil tendency within him. He subdues it. But he feels it. It is evident our Lord was not so tempted. As related by the Evangelist it is altogether an external thing. It is only an *attempt* on the part of the devil. It was in no bad sense at all a *temptation* of the Son of God. For the temptations which come to other men from their bodily desires, or from the evils of the world around them, have had no power over Jesus. They have not even brought the sense of effort to Him in overcoming them.

Yet if life had passed on thus with him to the end, the holiness inseparable from it would have been imperfect in so far as He was to be the Saviour of men. For men could never have realized the sympathy of one who had thus passed through life. As the Epistle to the Hebrews so well suggests, there was a divine fitness that Jesus, too, should suffer and be tempted, that He might "be able to succor those who are tempted."

4 : 4. "*Man shall not live by bread alone.*"

Jesus can leave His life and all belonging to it in His Father's hand. In so losing His life, if that must be the issue, He is certain he will save it. If His Father has given Him a work to do, He knows He will be empowered to do it.

4 : 5. "*Sets him on the pinnacle of the Temple.*"

Shall He test the declaration that He is the beloved Son by throwing Himself headlong down from this pinnacle? Was there not a seeming warrant for such a trial of the reality of his Sonship? Had not the Psalmist declared of the chosen one of God that His angels should bear Him up?

The answer Jesus makes the Tempter shows the suggestion tended to a pretense rather than reality, to distrust rather than reliance.

4 : 6. "*He will give his angels charge over thee.*"

In this appeal to familiar and sacred words, the subtlety of the Tempter lay in the perversion of their true meaning.

As in all analogous temptations, the words here presented to the soul of Jesus, with their true meaning obscured and preverted, must have been precisely those before most precious. We may think of Jesus as having heretofore fed on these very words. He had found in them the stay and comfort of his soul. But now these are the words through which He is brought to the test.

To have questioned His Father's care in such an hour of trial would have been to have entertained a spirit of distrust of His Providence, He commits Himself absolutely to His Father's will.

4 : 8. "*Takes him up to a very high mountain.*"

Milton's well known expansion of this part of the Temptation (*Paradise Regained*, Book III), though too obviously the work of a scholar exulting in his scholarship, is yet worth studying as the first serious attempt, to realize in part at least what must thus have been presented to our Lord's mind.

The offer of the Tempter in appearance rests on the actual history of all great conqueror's achievements. The

Herods, the Cæsars, and their like, gain eminence by trampling the laws of God and of men under foot. They all alike accept evil as the Master and bow down at its behest. To become a mighty conqueror of such a kind Christ has but to go beyond the self imposed limits of a true Messiahship and refuse to accept longer the guidance of the Spirit within and the word of His Father without.

4:11. "*The devil leaves him.*"

This scene is that of Adam the conqueror.

The first Adam had been thus put to the test. He had been conquered. Nature had revolted against him.

Jesus, the new Adam, is conqueror. Spiritual nature obeys him. The evil angel flees. Good angels become his servants. It is after this victorious trial that physical nature is seen to be submissive to him and he exercises miraculous power.

In his retirement to the wilderness before his public life, the Son of God gives an example that even in the natural order every man ought to follow if he thinks to accomplish here below any great work, any fruitful work, any durable work. In the bosom of solitude man gathers and multiplies all his forces in extraordinary proportions. From an intellectual point of view, he can work out his plans, his thoughts, his needs, every object whatsoever of his meditation. From a practical point of view, he penetrates general causes and particular effects, he measures the extent of means and calculates their disposition. He goes thence thoroughly equipped for action. What then, if he has recourse to prayer and gives heed to, not only his own spirit, but the Spirit of God invoked by him? A celestial power then descends upon him. Angels become his servants. They remain his never failing allies.

Yet solitude begets three temptations it is necessary to overcome:

The first is the temptation to a violent reaction into sensuality, that is to say, a reaction into all the physical appetites from which there has been a temporal abstinence. "*He was hungry. * * * Command these stones to become bread.*

The second is a temptation to abandon one's self to a presumptuous confidence in one's own powers, and to the hope of mastering even the nature of things. "*Cast thyself down. * * * He will give his angels charge over thee.*"

The third temptation is to the ambition to rule other men, to reign over them at any price, even to the extreme of abasing one's self before evil. "*Shows him all the kingdoms of the world and the glory of them.*"

When these three temptations have been overcome, a man can enter into active life. His deeds will be noble, worthy, great, holy.

"*Blessed are the poor in spirit.*"

Poverty of spirit is the first and foremost requisite of the kingdom of grace. It is the soul realizing its own need. It is the first step in all true repentance. It is the turning of the spirit of man from self, and all selfish calls, to God as its only satisfactory end, its only peace and eternal completeness.

The blessedness our Lord here speaks of, then, is the blessedness of those who act upon the principle that nothing is absolutely their own. They realize they are receivers before they can give. They are dependent on another's bounty. They are but stewards of a divine King and a loving Father. They give of that which is under their hand, or they withhold it, only in the interest of the divine kingdom.

To such persons and to such persons alone belongs that temper of heart and mind that belongs of right to the Kingdom of Heaven. The eternal realities are theirs both in this life and that which is to come.

5 : 3—7 : 27. The Sermon on the Mount both in external form and internal content is very much like the ancient wisdom Hebrew Poetry. The parallelism is decidedly marked from beginning to the end and some of the best samples of its various kinds are to be culled from this rich storehouse.

It is divided up into six main divisions, and subdivided into threes and multiples of three.

The first main division includes the nine beatitudes and the two stanzas following.

The second main division includes the introductory stanza on the law and the prophets and six references to the law as interpreted by scribe and Pharisee in contradistinction to what he himself will teach.

The third main division includes his thoughts on almsgiving, prayer and fasting.

The fourth main division is on the accumulation of wealth and its motive.

The fifth main division is on the attainment of a right judgment in all things.

The sixth main division is on the entrance to life and how to attain to it.

The first main division is divided into three parts, the nine beatitudes and a strophe and antistrophe on the disciples as the salt of the earth and the light of the world.

In the second main division we have another pair of stanzas as strophe and anti-strophe to each other on the eye and the hand.

The third main division as is often the case in Hebrew poetic arrangement, is the most symmetrical of all.

In the first place it is subdivided into three parts. Its middle part on prayer is again divided into three parts and this middle part is preceded by a pair of stanza as strophe and antistrophe to each other as well as followed by a pair of stanzas as strophe and antistrophe to each other.

The fourth main division on the accumulation of wealth and its motive is divided into three parts, the third part of which being marked by a refrain three times used. "Do not be anxious."

The fifth main division is divided into three parts, the third part of it being occupied by a remarkably fine and perhaps the most forcible illustration of Hebrew Parallelism to be found in the whole of the New Testament.

The sixth main division on the gate of life and how to enter it is divided into three parts, the last of these parts being concluded by a strophe and an antistrophe on the man who built his house on the rock and he who built his house on the sand, as striking and as pure an example of the higher parallelism of stanzas as we find anywhere.

5:4. "*Blessed are those who mourn, for they will be comforted.*

Jesus was the "man of sorrows and acquainted with grief." By his very coming to earth, sorrow and grief have been blessed. His touch has changed the face of that which before his time was looked upon as nothing but a deserved punishment and a rightly inflicted penalty.

Since Jesus wept at the grave of Lazarus, since he mourned over Jerusalem and bore the anguish of Gethsemane, we have learned to see in all sorrow but a stage on the way to higher joy. Yes, he did indeed come to "comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil

of joy for mourning, the garment of praise for the spirit of heaviness." God will wipe away all tears from off all faces.

5:5. "*Blessed are the meek.*"

The influence of the meek and self controlled is in the long run greater than that of the impulsive and passionate. Their serenity helps them to find the greatest amount of true joy in all conditions of life. To them, the earth is not a stage of self assertion and the graspings of desire, but an "inheritance" they have received from their Father.

5:6. "*Blessed are those who hunger and thirst after righteousness.*"

The cravings of bodily hunger become here a parable of the higher yearning after righteousness. The thirsting after God, like the hart desiring the water-brooks, is certain in the end to gain its full fruition.

Desires after earthly things, every form of physical longing, are either frustrated or end in satiety and weariness. Spiritual aspirations alone, have the sure and steadfast prophesy of fulfilment in them. Such, alone, shall be filled with a fullness not to be repented of.

5:7. "*Blessed are the merciful!*"

Those who are pitiful toward their fellow men become, because of that very fact, more truly the object of God's compassion. And on the other hand no motive to mercy so constrains us to be merciful so much as the feeling that we ourselves have need of it and have found it.

> "Though justice be thy plea, consider this—
> That in the course of justice, none of us
> Should see salvation: we do pray for mercy;
> And that same prayer doth teach us all to render
> The deeds of mercy."

5:8. "*Blessed are the pure in heart.*"

The purity here referred to means more than the absence of one particular form of sensual sin. It excludes every element of baseness. It excludes impurity of hate or greed of gain as well as that of the lust of the flesh. It means more. It is more than a simple negative virtue. It is most positive in its influence on character.

Purity of heart brings with it the power to see, as we can in no other way see, the beauty of nature about us, and the moral order of the world in the light its Creator and Redeemer meant us to see it.

By the inward light made bright by this same purity of heart the teaching and the life of Christ can be seen and appreciated as it is otherwise impossible to do.

5:9. "*Blessed are the peacemakers.*"

Be truly peacemakers. Always have a word of reconciliation and peace to sweeten the bitterness our brothers shall charge against us or against others. Seek to sweeten evil reports. Strive to prevent enmities, indifferences, coldnesses. Do your best to reconcile those at variance one with another.

This is to do the will of God. This is to show ourselves the children of our Father who is in heaven.

5:10. "*Blessed are those who are persecuted for righteousness sake!*"

This beatitude rightly follows on the last and is in a way the completion of it.

We should never be tempted to surrender righteousness for peace. We should never compromise the truth for the sake of peace. We must never fail to contend nobly for the faith because of a desire for peace.

The Prince of Peace himself came not to send peace

but a sword. *The wisdom which is from above is "first pure" and then "peaceable." All they that will live godly in Christ Jesus must suffer persecution.*

5:11. "*Blessed are you when men shall revile you!*"

As the prophets of old were persecuted because they set forth and maintained the righteousness of God, so the disciples of Christ must be reviled and persecuted because they proclaim Christ as the incarnation of the righteous and holy God, because they proclaim the good news of his redemption, and assert the judgment of his holy will against all sin and iniquity.

5:12. "*Great is your reward in heaven.*"

The reward here spoken of, is a reward for those who suffer for righteousness' sake, not for those who are simply calculating on a future compensation.

The Kingdom of Heaven is equally promised in the nine beatitudes, but in each under a different name in accord with it.

To the poor it is a kingdom. To the meek, often dispossessed here below, it is a land of great price. To those who mourn, it is an ineffable consolation. To those wronged in judgment, it is an eternal satisfaction. To the pure in heart, it is the vision of God. To the peacemaker, it is to be called the children of God. To the persecuted it is another kingdom.

5:16. "*Let your light so shine before men that they may see your good works.*"

The motive to publicity here put forth is the direct opposite of the temper which led the Pharisees to their ostentatious prayers and almsgiving. They did it to be seen of men. They did it to win men's praise.

We are here taught to let our light shine, not for any such shallow reason, but that we may win men, not to ourselves, but to God.

The man that does his best to prevent his left hand from knowing what his right hand is doing, that is the man who most effectually causes men through seeing his good works to glorify his Father in heaven. For do what he will, such a man cannot keep other men from seeing his good works. These will come to the knowledge of his fellows at last; and from the very fact of their coming in such a way it will cause men to glorify their Father who is in heaven. See also notes on 6: 1–3.

5: 17. "*Do not think I have come to destroy the law.*" Christ has fulfilled in his person all the righteousness of the old law. He has fulfilled all its types. He is the reality of which the manna, the passover, the burnt offering, and the sin offering, were but feeble figures.

He has fulfilled the prophets in that he has fulfilled all that was written of him by Moses and all that followed after.

He has fulfilled the law in a higher sense than that just referred to. He has fulfilled it in that He has perfected it. He gave to the old commandments a depth and breadth and height before altogether unknown. He showed men how they were meant for, not the eternal alone, but the thoughts and intents of the heart.

Yes, the old law and the prophets have not been destroyed. A new life has rather been infused into them. The spirit of life that was in Christ has passed into them.

The meaning of the old Jewish Passover has been transferred to Christ our Passover sacrificed for us. Let us, therefore, keep the feast, not with the old leaven of malice and wickedness, but with the new leaven of sincerity and truth.

5:21, 22. "*You have heard * * * . But I tell you.*"

In these verses our Lord mentions three gradations of offence and judgment.

Anger is liable to break forth into act and so put a man in danger of its adequate punishment.

Abusive language brings the man who gives way to it into the danger of a severe punishment.

Unrestrained anger that breaks forth into the more malignant language of reprobate or villain brings a man into the power of the highest court of the land. It subjects him to the danger of the judgment of death. For it is to be noted, the word here translated fool is not at all adequately so translated. Fool does not express the full malignity of the word used by our Lord.

Anger such as our Lord here refers to is likely to issue in a crime which makes a man guilty of death.

Our Lord shows in these words the guilt of the angry and malignant spirit from its danger and its tendency. No passion deprives a man so utterly of self control and even of reason, as this one. If not changed by divine grace it makes havoc of spiritual life. For, "Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him."

We must see to it, then, that we bear no malice nor hatred in our hearts.

5:23. *So if you are offering your gift at the altar,*" *etc.*

The time for worship is the time for recollection and self scrutiny. It is the time for the worshipper to ask himself, not whether he has a ground of complaint against another, but whether another has some ground of complaint against him.

What injury have I done my neighbor? Have I given

my neighbor good cause of offence in thought, word, or deed? Have I spoken bitter words against him? Am I allowing bitter thoughts of any one to rankle in my heart?

5:24. "*First be reconciled to your brother.*"

To be reconciled to a brother is not only to remove ill will from our minds concerning him. Open confession of all wrong done him is necessary. Restitution to the extent of our power is required. Only thus can the reconciliation here taught be attained.

5:25. "*Agree with your adversary quickly.*"

This truth holds between man and man. It is also true between a man and his God.

A wise man at law with any one who had a just cause of complaint against him would do his best to settle the matter before it was actually brought into court. For then it would be too late.

So the soul of man should make its peace with God while it is called to-day. Before the judgment is set and the books are open this should be done. For then we must be all judged for the deeds done in the body. "Judge therefore yourselves brethren that ye be not judged of the Lord." For "it is a fearful thing to fall into the hands of God."

5:27, 28. "*Thou shalt not commit adultery.*"

Not the passing glance, nor the momentary impulse of desire is here referred to. It is the continued gaze by which the impulse is deliberately cherished till it becomes a passion.

The realization of this great truth enables the Roman Poet to say in accord with our Lord:

"Who in his breast a guilty thought doth cherish,
He bears the guilt of action."

5:31. "*Whoever shall put away his wife*," *etc.*

These injunctions respecting divorce naturally follow upon the deeper law of purity laid down in the last few verses.

There can be no purity of heart and life unless the purity of home life is preserved. This can be done only by respecting the sanctity of marriage and the indissolubility of the marriage contract.

The Jew of our Lord's time could put away his wife for any cause whatever. That generation therefore was an adulterous generation. Even the Apostles, holy men though they were, when they heard Jesus put forth a similar statement, exclaimed: "If the case of the man be so with his wife, it is not good to marry."

See note on Mark 10:9.

5:33–37. "*Thou shalt not forswear thyself*," *etc.*

Not a few interpreters and even whole Christian communities such as the Society of Friends, see in these words and in James 5:12, a formal prohibition of all oaths either promissory or evidential. Such people, accordingly, look on the general practise of Christians, and the formal teachings of the Church of England in her thirty-ninth article as simply an acquiescence in evil.

But the context here shows that the sin our Lord is speaking against is the light use of oaths in ordinary speech with no real thought of their meaning. Such oaths of course involve irreverence and are inconsistent with a genuine fear of God. The real purpose of an oath duly administered, however, is to intensify such a fear. It is meant to bring the thought of God's presence forcibly home to men. When oaths attain this, therefore, of course they are rightly used.

The needless multiplication of oaths on trivial occa-

sions, however, has tended, and it must be admitted, still tends to weaken awe and to impair men's reverence for truth.

In the ideal Christian society they are altogether needless. When we have come to such a state of existence they may readily be dispensed with. It will be many a day, however, before we come to such a state of bliss.

5:39. "*But I tell you: Do not resist him who is doing you harm.*"

It must be kept in mind in considering such precepts as this, that the Sermon on the Mount in which it is found, is not a code of laws, but the assertion of the fundamental principles of life.

What then is the principle involved in the teaching of this verse? It teaches us clearly and explicitly to entertain the very opposite of a spirit of spite and retaliation for a wrong done us. This teaching however does not do away with the fact that a wronged man has duties to society as well as to himself. Society must be protected. The offender is to be reclaimed. These duties call for protest, prosecution, punishment. Yet all these, without bitterness, strife of base passions, or the assertion of an evil temper.

See also notes on S. Luke 6:29, 30.

5:40. "*If any one would go to law with you.*"

Better to yield, than to stand up stoutly for one's rights. It is wiser to surrender more than is demanded than by wrangling and debate so to disturb our peace of mind and the calmness of our spirit as to lose our true self in the vortex of self assertion.

5:42. "*Give to him who asks of you.*"

Here again is a seeming paradox. This principle is

binding upon us all in its spirit and in its intention, but not in its actual literal interpretation. For were we to give to all men whatever they ask we should be cursing them instead of blessing them.

"Often we see men's homes and hopes laid low,
Through gifts they ask for, and the gods bestow."

Thus spoke the Roman Juvenal, and so gave voice to a universal fact of the experience of men. Our heavenly Father gives to those who ask him, but sometimes to their hurt. When he withholds from us our desires, it is for our good. So we, too, must withhold from those who ask of us not because we are selfish, but because having a true fraternal spirit we cannot grant the petitioner's request.

The ideal perfect life we are to aim at is the loving and giving temper. Such a life must give heed to every call made upon it. It must strive to meet every expressed want. Whether we give what is asked or whether we refuse the request, we must at least give it attention and base our action upon the good of the petitioner.

The precepts of Christ lead us to look upon all men as actually our brothers of the same family, of the same flesh and blood, as those we have been accustomed to consider as the nearest and dearest to us. In the question of giving or withholding, this must always be kept in mind. So, too, in the question of borrowing. Sometimes we can do no better or holier act of charity than in lending our influence, our time, our money, or whatever else is at our disposal and needed by our brother man. At such a time lend and seek not for any immediate return. Then sweet will be your reward in the life eternal.

Cases where the business of the world calls for loans, not for the relief of want, but as a matter of commercial activity, are not in the mind of Jesus in giving this pre-

cept. Yet as the relief of a very pressing want comes up even in many a man's business career, even here, too, true charity finds plenty of scope for action.

See also notes on S. Matth. 6:19–21, and S. Luke 6:29, 30.

5:43. "*Thou shalt love thy neighbor, and hate thine enemy.*"

Neither national nor private hatred can find place in the ideal Christian life for which we are striving, to which all men must ultimately be brought.

5:44. "*But I tell you: Love your enemies,*" *etc.*

If we would know how we are to attain to love of neighbor as well as ourselves, we need only follow these explicit practical exhortations. Love those even that natural impulse prompts you to hate. Give expression to your love in prayer for those who despitefully use you and persecute you. For while sometimes circumstances may preclude overt acts of love towards them, while sometimes loving words to them would be met by scorn, prayer to God for them cannot fail of its purpose. In so doing we ourselves become like God and make his will our own.

We thus draw near God's perfection and become partakers of his holiness. So, as Shakespeare puts a very like thought: Mercy

"is an attribute of God himself;
And earthly power doth then show likest God's
When mercy seasons justice."

See also note on S. Luke 6:27.

6:1. "*Be careful not to do your religious duties before men to be looked at by them.*"

Spontaneous love, a spirit of self-denial and a desire, to render adoration, constitute the essence of all true relig-

ion. Let love of earthly praise and power usurp the place of these in the giving of assistance to a brother in need, and you have shorn your deed of all that in which the purest and highest form of religion naturally shows itself.

Not the fact of publicity then, but the motive of making it public is what gives a good or a bad character to any action.

The high ideal of a true disciple of Christ is to let his light shine before men without reference to their praise or blame.

See also note on 5:16.

6:3. "*So when you do charitable things.*"

What a contrast we have here?

While the ostentatious man is seeking to make known his good works to others, the true follower of Christ must be careful how even he himself contemplates his own good deeds.

In considering these words of our Lord, we must remember that they have reference to the individual in his private ministration.

In all public, charitable, undertakings on the other hand, when a whole community has joined together to forward such a movement, a certain amount of publicity is a duty we owe to our fellows.

In the erection and carrying on of churches, schools, hospitals and the like, for instance, there must be a more or less public accounting of the funds contributed. This must be done for their protection and for other legitimate and truly religious motives.

See also note on 5:16.

6:6. "*When you pray.*"

This of course has reference to personal prayers. These

should always be of the strictest privacy. Public prayer, at the time of the assembling of the congregation for worship, is not here referred to.

6:7. "*Do not use vain repetitions like the heathen do.*" The word in the original used here for vain repetitions is but poorly rendered in our English version.

Formed from a word which reproduces the repeated attempts of the stammerer to clothe his thoughts in words, it might almost be rendered: "Do not stutter out your prayers. Do not babble them over."

These words describe only too faithfully the act of prayer when it becomes mechanical.

On the other hand, it is made thus manifestly clear, that these words of Christ have no reference to the repetitions incident upon intense emotion and genuine fervor. Our Lord himself prayed three times using the same words.

How far the use of the Lord's Prayer or of the *Kyrie Eleison* of the Church's Litanies is open to the charge of "vain repetition" is another question.

It is obvious to all that their use may easily become so to any mechanical worshiper of the Pharisaic type. Yet, on the other hand, as an ever accumulating weight of evidence from really devout souls has continually borne witness, such apt and well considered repetitions have always been found helpful in sustaining the emotion without which prayer is dead.

Our Lord is here speaking against the root evil of Pharisaism as well as heathenism. They think they will be heard for their much speaking. They falsely consider prayer as having a quantitive mechanical force, increasing in effectiveness in proportion to the number of prayers offered. If fifty fail, a hundred may prevail.

But all such views of the use and purpose of prayer as-

sume the object of prayer to be to change the will of God, or to inform him of what he is ignorant of.

Our Lord here teaches us that in the very fact of such an assumption we vitiate at once the quality of prayer.

After this manner therefore pray ye, "*Our Father.*"

6:9. "*Our Father.*"

The first expression of thought in the pattern prayer of the world is a paternal thought: "Our Father."

The first expression of a wish is not an utterance of our wants, but that the name "Our Father" may be hallowed. We are taught to have as our first great wish that, "Our Father's" name may be to us and to all men a holy name. —not lightly used in trivial speech, rash assertion, or bitterness of debate, but rather the object of awe, love, adoration.

As it is in the first three Gospels, so in that of S. John, we find Jesus praying: "Father, glorify thy name."

See also note on S. Luke 11:2.

6:12. "*Forgive us our trespasses, as we forgive those who trespass against us.*"

In the very act of prayer we are to remind ourselves that the only condition of our own forgiveness is that we also forgive our debtors.

Even in the free grace of God there is a law of retribution.

The temper that does not forgive cannot be forgiven If we will insist upon the payment of the hundred dollars owed us, we bring back upon us the far heavier debt of the fifty million dollars (Chapt. 18:23–35).

See also note on S. Mark 11:25, and S. Luke 11:4.

6:19–21. "*Do not be laying up for yourselves treasures on earth.*"

On the face of them these words teach a doctrine that

is contrary to the whole course of the Christian world. They are directly contrary, not only to miserly hoarding, not only to all miserable stinginess, not only to such hard-heartedness as can be laid at the door of those by comparison called rich. They are, thus taken, contrary as well to every species of accumulated wealth. Whether that wealth consists of money or lands or bonds or stocks or anything else beside, these words, on the face of them, are against it.

The same must be said of S. Matthew 5:42; 19:21; S. Luke 12:33, 34; 18:22–30.

Yes, and many sayings of our Lord go further than this. Such are S. Matthew 10:9 and its parallels, S. Luke 9:3, 10:4. These go the length of specific commands to certain persons not to hold any property at all.

Now is this surface meaning the real truth our Lord in these places means to teach?

If it is, then our Lord forbids the laying up of money except as is needful for the supply of our daily wants. He forbids the accumulation of capital on interest. He declares against its employment on the building and keeping up of mills and shops and factories. He is against the working of mines. He is against the building and operating of our great railway systems. He is against all these things because none of them can be maintained or brought into operation except by the laying up of capital, except by the stimulating of desires which are not bound by the supply of daily wants. In short these words of our Lord, on the face of them, are altogether against the existence of great commercial countries such as England and America.

But we have learned that it is not safe to take any text of scripture without its context. It is not safe to take any series of Bible texts without considering well the circum-

stances under which they were uttered and the other portions of scripture that bear upon the same subject.

When we take all these considerations into account we are brought to understand that our Lord is in these words talking not to his disciples in general throughout all time. He is talking to his immediate followers then surrounding him and especially to his twelve Apostles.

The Apostolic life is that of a missionary. It is that of one who depends entirely upon the gifts of the faithful for support. He has no property. No fixed nor settled income is guaranteed him.

The first four Apostles began this life when they forsook their nets and followed Jesus. Saint Matthew did the same when he forsook the lucrative employment of a tax-collector. St. Paul followed in the same heroic career when he gave up all power and position among his kinsmen according to the flesh. Men in all ages of the Church have done the same when they have given up their material things that they might the better serve Christ their Lord and further the cause of his divine Kingdom.

So we believe individuals are from time to time called to such apostolic abnegation but it is not a law laid on all men alike. See notes on 5:42; 10:9; S. Luke 12:33; 19:17, 19.

6:25. "*Do not be anxious for your life.*"

"Take no thought," of King James' version, is a phrase used to translate from the Greek what to-day really means: "Be not anxious."

The temper against which our Lord here means to warn us is not that of foresight and the desire to lay up for a rainy day. He rather wishes to tell us not to allow ourselves to be harassed and worried with the uncertainties of this mortal life.

To take thought as we now understand it is often the most effectual safeguard, next to the higher defence of trust in God, against worry and vexation of spirit.

7 : 1. "*Do not judge, that you may not be judged.*"

Here as elsewhere our Lord gives principles rather than rules. He embodies the principle in a rule which, because it cannot be kept in the letter, forces us back upon the spirit of it. What Jesus lays down in this law, therefore, is a warning against a censorious temper. Don't be eager to find fault in men and to condemn them. Beware of a continual inclination to suspect men's motives.

See also note on S. Luke 6 : 37.

7 : 2. "*With the measure you measure it will be measured you.*"

The severity which we unjustly mete out to others becomes, by a retributive law, the measure of that which is justly dealt out to us.

See also notes on S. Mark, 4 : 24, and S. Luke 6 : 38.

7 : 3. "*Why do you look at the mote which is in your brother's eye?*"

"Oh, wad some Power the giftie gie us,
To see oursels as others see us!"

Our own faults require the most careful scrutiny. How easy for us to turn our gaze upon the faults of others!

See also note on S. Luke 6 : 41.

7 : 5. "*First get the beam out of your own eye.*"

While we are blind with self-deceit we are but bunglers in the work of dealing with the faults of others. When we have wrestled with our own besetting sins and have overcome them, then, and not till then, shall we be able rightly to aid others in overcoming theirs. See preceding notes.

7:6. "*Do not give what is holy to the dogs*," *etc.*

Are we then to think of some of our fellow-men as dogs and pigs? Is not this on the contrary a forgetting of all our Lord's previous teaching?

So long as men identify themselves with their passions, we must deal cautiously and wisely with them. Paul did not preach the Good News of Salvation to the howling mob at Ephesus, nor to the "lewd fellows of the baser sort" at Thessalonica. He did not do it at that time because of its being an inopportune time. At any other time he would have told any member of those crowds how he was a redeemed son of God. He would not have hesitated a moment to show him how to claim an inheritance among the blessed.

We need to be on our guard against the brute element in our own natures no less than as we find it in others. We may desecrate the holiest truths by dealing with them in a spirit of irreverence. Alas, for the man that can cynically jest with his truest and noblest impulses!

7:7. "*Keep asking and it will be given you*."

In this exhortation, our Lord takes it for granted that in all our petitions we ask only for good things,—for bread, and not for a stone, for a fish, and not for a serpent. He also assumes that we ask in accordance with his teaching, that is, in his name, and according to his will. Otherwise we may ask and receive not, because we ask amiss. Jas. 4:3.

7:11. "*If you, then, who are bad*," *etc.*

These words recognize the fact of man's depravity. They at the same time assert that this depravity is not a total depravity.

In the midst of all our evil there still remains that element of naturally pure affection which makes the

fatherhood of men the fit and effective parable of the Fatherhood of God.

7 : 12. "*So everything you would have men do to you,*" *etc.*

God gives his good things in answer to our prayers provided what we ask for is really for our good. So should it be among men.

We cannot comply with all men's wishes nor can other men always comply with ours. Nor should they. For how often are they foolish or frivolous. Sometimes, they are but requests for the indulgence of passion or lust.

When, however, the thoughts of our hearts are pure and our wills have become but the expression of such thoughts, we seek from others only that which is good.

No man is justifiable in making an evil request of another man, nor of God. Neither God nor man can be justified in granting such a request for its own sake.

7 : 14. "*The way which leads to life.*"

This is the first passage in our Lord's recorded teaching in which the word "life" appears in summing up all the blessedness of his Kingdom. The idea is developed as we advance. In chapter 19 : 29, it is spoken of as "eternal." In S. John 17 : 2, 3, we are taught that this eternal life is the true, perfect, knowledge of God and his Christ.

If there are but few that are finding this eternal life in its fulness here in this present world compared with the great majority that are failing to comprehend it, Scripture as clearly states the great truth that all men shall come to the knowledge of God at some time or other, in some way or other. "Just as in Adam all die, so also in Christ will all be made alive."

See also note on S. Luke 13 : 23.

7 : 15. "*Beware of false prophets.*"

The Hebrews understood by *Prophets*, not only those who were accustomed to predict future events, but generally also whoever became inspired or claimed to interpret Scripture and teach. Under the name of *false prophets*, the fathers have understood in this place, all false teachers, Jews or Christians.

The true gift of Prophecy is always followed by its counterfeit.

7 : 16. "*You will know them by their fruits.*"

Every teaching is pure or impure in proportion to the measure in which it promotes, in the long run, purity, peace, and holiness of life.

7 : 17, 18. "*Every good tree brings forth good fruit,*" *etc.*

Falseness in teaching, like hypocrisy of life, sooner or later makes itself plainly and uniquivocally known to the children of men.

We cannot read the secret thoughts of the hearts of our fellows before they have manifested them in outward word or action, yet when once a man out of the abundance of his heart has spoken or acted, we have an unfailing and infallible means of knowing what has been going on within.

7 : 22. "*Lord, Lord, have we not prophesied in your name?*"

As before intimated, so here again we see that, prophesying is far more than mere prediction of what is hereafter to come to pass. It is above everything else the delivering of a message from God to men, whatever may be the import of that message.

7 : 23. "*I never knew you.*"

As the confession of Christ referred to in chapter ten,

verse thirty-two, has reference to more than a mere lip-homage, and implies the loyal service of obedience, so here, the condemnation pronounced on the workers of iniquity is not a condemnation of those who have failed to give intellectual assent to the truth, so much as of those who have actually become accustomed breakers of the law written in the fleshly tables of the heart.

7 : 26. "*Hears these sayings of mine and does not do them.*"

He of whom Jesus is speaking is not the man who hears nothing of the word of truth. It is the Christian who limits himself to putting this truth into his understanding. For, if he heard not, he would not build. He builds, therefore, but upon the sand. He informs himself but does not put his information to practical use. It is the theologian who seeks knowledge but not holiness;—it is myself, alas! I, who rejoice in the word of God, who am charmed with its beauty, and yet do not practise the virtues my intellect understands!

8 : 2. "*If you wish you can cure me.*"

The words of the man involve a singular mingling of faith and distrust. He believes in the power of Christ to cure. But he doubts his will. As if he were saying to himself: Can he stoop to one so foul as I?

If he shared the common feeling that leprosy was the punishment of sin, he might ask himself: Will he pity and relieve one so sinful as I?

8 : 5. "*A Roman Captain came to him and begged him.*"

Here, as in the case of Cornelius, the faith and life of Judaism as exemplified in the villages of Galilee has made a deep impression on the soldier's mind. He has found a

purity, a reverence, a simplicity and a nobleness of life here which he has never seen in his life before. So he has come to "love the nation."

8 : 8. "*Lord, I am not of enough account for you to come under my roof.*"

This feeling of unworthiness implies at once the consciousness of his own sins and at the same time the recognition of the surpassing holiness of Him whom he is addressing.

8 : 17. "*Himself took our weaknesses and bore our diseases.*"

Christ came not simply as one of boundless wealth to scatter alms broadcast over the land. His coming was for a far more noble purpose. He came to take upon Himself our infirmities and to bear our sicknesses.

He suffered with those he saw suffering. This intensity of sympathy was intimately connected with his power to heal. It is worthy of note, therefore, that such labor of love on his part was followed by weariness and physical exhaustion. It is always so, too, with those who are most Christlike in their daily lives.

8 : 22. "*Leave the dead to bury their dead.*"

Let those who have no spiritual life linger in the circle of outward routine duties, and sacrifice the highest spiritual possibilities of their nature to them. But those who will live in reality and in truth will dutifully do the work to which their Master calls them. They will leave the lower conventional duties of life to be done or left undone as circumstances at the time may direct.

8 : 29. "*What do you wish of us, you Son of God?*"

See note on S. John, chapter two, verse four.

8:34. *They begged him to go from their parts.*"

They felt the destruction of their drowned herds and the fear of like new disasters more than the deliverance and healing of their unfortunates. Self interest is fierce. Let a man to-morrow discover a process, a vaccine, which preserves forever from every malady without exception, is it altogether certain no physician ruined individually by this generous benefaction will not be tempted to say to the admirable inventor, as the Gadarenes did to Jesus? "Depart out of our country!" A grave-digger without work was crying one day: "It's a bad year. No one dies."

See also note on S. Mark 5:17.

9:13. "*I did not come to call the righteous, but sinners.*"

Jerome and Hilary see some irony in these words. "The rigeteous" that is to say, those who were regarding themselves as righteous, such as the Pharisees. Bossuet's comment is also worth considering. It expresses another side of truth:

"Jesus Christ as Son of God, whatever pleasure he takes in seeing at his feet a sinner returned to the good way, he always loves with a stronger affection the innocence which has never been inconsistent, and honors it with a greater intimacy. Whatever favor the tears of a penitent may have in his eyes, they can never equal the pure pleasures of an ever faithful holiness. * * * Such are the thoughts of Jesus according to His divine nature. *But he thinks otherwise of us when he becomes our Saviour.* As Saviour, he says, I must seek those who are lost: as a Physician, those who are sick; as a Redeemer, those who are captive * * *." In the same way that a physician, as a man, will take more pleasure in the company of the well and nevertheless, as a physician, he will take delight in relieving the sick. So this charitable Physician

Surely, as Son of God, he prefers the innocent; but, in his sphere of Saviour, he will rather seek the criminals again.

9:15. "*But the days will come, * * * then will they fast.*

The time following the departure of our Lord, as he here shows his disciples, was a time of sorrow, conflict, discipline. At such a time the self conquest implied in abstinence was the natural and true expression of the feelings belonging to it.

So the Christian Church has always felt. So it was in the lives of at least two great Apostles (Acts 10:10; 11 Corinthians 11:27).

The Church of England and the American Church following her example have always kept their days of fasting in connection with the seasons and days of the Christian Year that call specially to meditation on the sterner, sadder, side of truth.

9:17. "*Nor does any one put new wine into old wine skins.*"

This saying means, we believe, that the formalist Pharisees and Scribes, lost in the observances and rights of the Jewish religion, might never have accepted the doctrine of the Saviour, a doctrine rude as the undressed cloth, a doctrine which was fermenting in the soul like new wine. Therefore Jesus takes for his Apostles men, whose faith indeed is not without the Temple and the synagogue, but who are totally without ecclesiastical functions—that is as one would say nowadays—laity. Hence the stumbling stone to the Jewish priesthood.

9:18. "*A president of a synagogue came.*"

He was the one who, in the gatherings in the Synagogue, presided over the assembly.

9 : 20. "*Touched the border of his garment.*"
See note on S. Mark 5 : 29.

9 : 22. "*Your faith has cured you.*"
See note on S. Mark 5 : 34.

9 : 23. "*He saw the flute players.*"
When any one was dead among the Jews, a number of flute players and weeping women chanted funeral dirges about the body.

9 : 24. "*They laughed at him.*"
See note on S. Mark 5 : 40.

10 : 1–4. "*He called his twelve disciples to him,*" *etc.*
In naming the Apostles, the Evangelists keep to an order so constant and so particular there is room for believing every thing was symbolic in their calling, the place of each in the number as well as the number itself.

We possess four lists of the Apostles. Now, all have this in common, that they distribute them in three groups. The names in these groups are always the same, however the order in which they are given differs. Three of the Apostles invariably occupy the first place in their group. Simon Peter stands at the head of the first group ; Philip, of the second ; James the son of Alphaeus, of the third. Last of all, at the end of every list, Judas Iscariot is found.

This can be verified by comparing : S. Matth. 10 : 2–4 ; S. Mark 3 : 16–19 ; S. Luke 6 : 14–16, Acts 1 : 13.

We shall not seek the mysterious meaning of these divisions since the sacred writers do not give it, but we call attention to them here as one of the interesting particulars of the Gospel.

10 : 1. The whole of this chapter is occupied with the commissioning and sending out of the twelve Apostles.

Here again, then we find an unusual rhythm in the language and a decidedly marked Hebrew Parallelism.

The twelve are divided into three sets of four each as indicated by the semicolons.

The charge is divided into three main divisions, and each main division naturally falls into three stanzas.

The center group of stanzas, as once before intimated, shows the usual custom of a higher development, or more perfect parallelism than the rest. That is, in this case, the main central stanza is preceded by a shorter introductory stanza and followed by a short conclusion, while it, itself, is not only line after line a perfect example of the lower parallelism, but also of the higher. For instance, notice the refrain just like the one in the fourth main division of the Sermon on the Mount. Do not be anxious, Do not be afraid of them, Do not be afraid.

The third or final main division of the charge is divided as already intimated, into three stanzas and is marked by most perfect rhythm and parallelism, a striking and fitting climax to the whole.

10: 9, 10. *Do not provide either gold, or silver, or brass, in your purses.*

Experience has led the Church to look on these commands as binding only during this mission on which the Twelve were at that time sent. It is impossible not to admire the enthusiasm which showed itself in the literal adoption of these rules by the followers of Francis of Assisi, and, to some extent, by those of Wiclif. But the history of the Mendicant Orders, and other like fraternities forms part of that teaching of history which has led men to feel that in the long run, the beggar's life will bring the beggar's vices. Yet here, as in the Sermon on the Mount, the spirit of these directions is binding still, though ad-

herence to the letter of them may have become inexpedient.

The mission work of the Church has always prospered in proportion as this spirit has pervaded it.

It is a singular instance of the varied application of the same truth, that the expression "The workman is worthy of his food"—which our Lord makes the ground of his command that the Twelve should make no provision for their journey—is quoted by S. Paul (I Timothy, 5 : 18), as a plea for an organized system for the maintainance of the ministers of the Church.

The same law fulfills itself in many ways, now by helping to pay the hire of the laborer, now by instilling in the hearts of men the full confidence that its payment may be left to God alone without any organized attempt to collect it.

See also notes on 5 : 42 ; 6 : 19–21, and S. Luke 12 : 33 ; 17 : 19–19.

10 : 12. "*As you go into the house salute it.*"

This desire of peace is the usual salutation of the East. The guest in these regions is always received with courtesy and respect. Admitted to the table and fireside, he finds in such intimate intercourse, if he is an Apostle, every facility for converting those that surround them.

10 : 16. "*Be wise as serpents and harmless as doves.*

The serpent usually appears in Scripture as the representative of an evil wisdom to be avoided or fought against. Here, however, we learn that even the serpent's sinuous craft presents something we may well learn to reproduce.

When S. Paul "caught men with guile" (2 Cor. 11–16), becoming "all things to all men" (1 Cor. 9–22), he was

acting in the spirit of his Master's counsels as here expressed. Would that we all could act them out in our lives as well!

In the exhortation here given to imitate the character of the dove the original indicates more than simple harmlessness. It rather refers to a character in which there is no alloy of baser motives. The followers of Christ are to become at once supremely guileful and absolutely guileless. Our Lord's reference to the symbolism of the dove in this place gains a fresh significance when we remember he had seen the heavens opened and the Spirit of God descending "like a dove" upon himself.

In and by that Spirit the two qualities here exhorted to find their unity and reconciliation.

10:20. "*For it is not you who are speaking.*"

It would obviously be beside the drift of our Lord's discourse to make this promise of special aid in moments of danger, the groundwork of a theory of inspiration affecting the written records of his work and of that of the Apostles.

10:23. "*Flee into the next.*"

If evil days come upon us, we are to remember that they came upon our Master as well. In all our sufferings we are but following in his footsteps. Nothing can befall us that has not already befallen him. If the Captain of our salvation was made perfect through suffering we are not to think it strange if in his wisdom our heavenly Father with a like end in view, allows some fiery trial to try us also, that we may become perfect in every good word and work.

11:4. "*Go tell John.*"

The answer of Jesus to John's disciples and the com-

ments on John which follow are most musically rhythmic and abound in melodious cadences delightful to the ear.

In his comment again we find a refrain, What did you go out into the wilderness to look at? But what did you go out to see? But what did you go out to see?

It is quite remarkable, again, that the answer and the comments naturally divide themselves into three stanzas of highly wrought parallelism.

11 : 5. "*The poor have the Good News preached to them.*"

In this enumeration which passes from the sick cured to the dead raised up, there is a kind of ascending gradation. Now, human selfishness, social selfishness, was such that Jesus gives as a sign more divine still than the resurrection of the dead, this simple fact: "The poor have the Good News proclaimed to them." Oh! how well has some one spoken when painting the destitution of the people he cried: "Lord! Lord! the poor have been abandoned to thee!"

11 : 11. "*He who is least in the Kingdom of Heaven is greater than he.*"

The least of Christ's disciples, rejoicing in his presence, delighting in his communion, taking solace in his revelation of the Father, though less than John Baptist in fame, in work, in the rigor of ascetic holiness, is yet greater than he in the knowledge of divine truth and so in the fulness of blessedness and joy.

11 : 13. "*All the prophets and the law prophesied till John.*"

The English word to prophesy, cannot be applied very well to the law, while in Hebrew, the equivalent term, meaning at once to *predict* and to *prefigure*, can be applied to things as well as to persons. The thought of the text

is as follows: "Everything has been prophesied and typified up to the time of John's coming. From John's time on, we have the present history and realization of what has been thus prophesied or typified." We have what Saint Luke explains much more clearly in this way: "Until John, the Law and the Prophets, since John, the Good News of the Kingdom of God * * * * ." John completed the old epoch and opened the door of the new era.

11 : 16–20. "*To what shall I compare this generation?*"

Worldly wisdom keeps its thoughts fixed only on results. It is for this reason it lacks all true prophetic insight into things. It is for this reason it lacks the very power of all others it would have. By keeping its mind exclusively on results alone it, by this very fact, incapacitates itself to rightly plan for or to predict the results desired. For it is continually misled by present appearances into false and injurious judgments.

True wisdom, on the other hand, is never guided in its judgments solely by results. It looks into the heart of things. It always recognizes in sincere conviction expressed in conduct the forth putting of divine power, and it pays homage to it irrespective of consequences.

It is in such a spirit every truly wise person judges all things. It is in such a spirit he himself always acts. He shows his wisdom, not by calculating consequences, but by being faithful in word and deed to the best impulses within. Such men and women make the heroes of life.

Worldly wise men, on the contrary, always burdened with over anxiety to please, always on the outlook to obviate immediate difficulties, always ready to gain temporary advantages, stifle conviction, chill enthusiasm and so cut themselves off entirely from the possibility of a

heroic career. Nothing they accomplish can become permanently influential.

11 : 21. "*If the mighty works done in you had been done in Tyre and Sidon.*"

Men are judged not only according to what they have done but according to what they would have done under other circumstances and conditions of life. In other words, they are judged according to their opportunities.

The whole teaching of St. Paul in his second chapter to the Romans, all the wider hopes of later times as to the future of mankind, are but the development of the truth partly declared and partly suggested here.

See also note on S. Luke 10 : 15.

11 : 21–24. Here we find a perfect strophe and antistrophe dwelling on the woes to the cities of Galilee.

11 : 25. "*Thou hast hid these things from the wise and prudent.*"

It is right that the Truth be in some sort hidden from the first view of those who are wise and prudent, because they have the ability and leisure to seek it. It is good that it be a hidden fruit for them, in order that they may get the discipline gained in making an effort to uncover it. But it is on the other hand just and good that it of itself offers itself to babes and the poor, who have neither ability nor leisure. Such is the teaching of this verse if it is to be taken literally. But the context appears rather to lead one to refer it to those wise in their own conceit, to those who are seeking the praise of men rather than the truth of God.

The "babes," on the other hand, are the disciples, those who have received the kingdom in the spirit of a little child,—childlike, and sometimes childish, indeed, and yet, in their thoughts of it earnest and simple hearted. Such

are the ones brought under the training through which they have become true Scribes of the Kingdom of Heaven.

See also note on S. Luke 10 : 21.

12 : 12. "*It is right to do good on the Sabbath.*"

Not to do good when it lies in our power, is practically to do evil. No formality, tradition, or custom, can we plead as an excuse for not doing good as our hands find it to do.

12 : 20. "*He shall not strive nor cry,*" *etc.*

We have here the description of a character of the extremest gentleness.

The "bruised reed" is the type of one broken by the weight of sorrow, care, or sin. Men in general disregard, or trample upon such a one. But not so with the Christ. He seeks rather to bind up and strengthen.

The "smoking flax" is the wick of the lamp which has ceased to burn clearly. Its clouded flame appears to call for prompt extinction.

Here is a parable of such souls of men as those in which the light that should shine before men has grown dim. Base desires have clogged it. Such men are no longer fed with the pure oil of sincerity and truth.

For such, the self-righteous Pharisee has no pity. He is content to give thanks that his own lamp is burning. The Christ of God, on the other hand, is all tenderness towards such. He rather seeks to trim their lamps with the oil of gladness and to set a crown of pure gold upon their heads.

12 · 25–37. Jesus is here again aroused by the Pharisees to put his thoughts into Hebrew Parallelisms and to express them with a rhythm appropriate to impassioned Jewish feeling.

12 : 32. "*Whoever shall speak against the Holy Spirit, it will not be forgiven him.*"

"Jesus condemns their wickedness, their hypocrisy, their thirst for money, their love of honors, their imbecile and puerile formalism, the detestable abuse they make of their authority, so they see in him an enemy. They hate him. And so, rather than recognize the remarkable good accomplished by him whom they detest, they attempt to draw from this very good which ought to be just the thing to declare his goodness, a means of dishonoring and destroying him.

Vainly with every evidence has the Spirit of God, the Breathing from on High, wrought that holy inspiration in the heart of man which is the root of everything good in the world. Vainly with every proof has God lent his aid to it. Vainly with every proof does the Miracle before their eyes contribute to make them adore and love the all powerful God whose ministers they are. On the contrary, all that but excites them and drives their jealous fury into paroxysms against this radiance which is no reflection of them, this glory which is not theirs. Exasperated by envy, treading all good faith under foot, all respect for God present in another soul, and calumniating the very essence of things, they gratuitously ascribe to an act incontestably salutary and beneficent in itself, a wicked and infamous cause.

Whoever acts in this way, whoever, in the face of a good deed, a noble action, a thing clearly excellent in itself, tries thus to debase the motives which have inspired it, commits this terrible sin.

Let a pious woman obeying the better sentiments of her heart visit and tend the sick, let her devote herself with all her heart to some great act of mercy * * * *. Bah!

insinuates her neighbor, burning with envy, one is a complete simpleton to make such a saint of one's self. She is nothing but a hypocrite seeking public esteem.

Let a brave Christian devote all his power to the service of God and his neighbor; let him build a hospital for the sick, a school for the poor, let him diffuse about him timely aid, good advice, a good example. Alas! it happens sometimes, even in his own camp, the voice of envy is heard murmuring: 'How ambitious! He is only thinking of making himself popular and of capturing votes to come finally to position and honor.'

Let another devote all his talent of oratory or of writing to diffuse truth, let God visibly bless his efforts and make his voice, like that of the Apostles', resound suddenly in every corner of the earth; '*their sound went out into all the world;*' and behold how the Pharisees growing pale stop each one at the gates of the Temple to speak hypocritically into every ear willing to listen to them: 'He is a proud man in search of vain glory, a speculator in search of money,' etc., etc.

Such is the abominable sin among us against which the Lord Jesus rises up. The attack in the face of the evident good;—the disgrace of him who does the good, *from the very cause of the good, and in pure aversion to its Author and his glory;*—the calumnious attributing of an infamous motive to that which is the fruit, natural, or supernatural, of a right will, of a deep faith, of a glowing love, of an elevated aspiration, of a holy labor—that is the sin without excuse, that is the real satanic act in a human personality: that is to say, the hate of known good and the direct flaw in its inmost essence, the attack upon the Spirit, upon the very Spirit of God, upon the Holy Spirit. *They know what they do.* Hence the terrible anathema.

But have these words the farthest extreme of meaning which many attribute to them?

In the first place let it be noted that such a sin as that commonly called the unpardonable sin has not been committed by one who has the least fear that he has committed it. The very fact of such fear is sufficient proof to the contrary.

Nor is any man who is afraid he will commit it very likely to do so.

We have no dispute with any one concerning the enormity of this most heinous sin, nor concerning the necessity for its adequate treatment by a holy and a righteous God. What we wish to do here is to show as clearly as possible by comparing Scripture with Scripture, our reason for believing there is no such thing as endless torments such as the ordinary interpretation of this passage would lead us to think.

Isaiah 25:8 tells us "He will swallow up death in victory. Hosea 14:4, and 1 Cor. 15:26 tell us the same.

In 1 S. John 3:8 we read: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." See also Hebrews 2:14.

"There will be no more death, neither sorrow, nor crying," S. John tells us in The Revelation, "neither will there be any more pain. For the former things have passed away."

The time must come when all things will be subject to Christ. He will destroy death the last enemy by destroying sin which is the sting of death. So this dreadful sin, as well as others will be no more. Otherwise it never could be true that where "sin abounded, grace did much more abound." Otherwise neither death nor hell would be silent when God should ask those triumphant

questions: "O death, where is thy sting? O Grave, where is thy victory?" For death could say: Here is my sting, the sin against the Holy Ghost, that sin whose consequences endure to all eternity, whose consequences even the fullness of divine love and power can never atone for. I have, therefore, the victory over these miserable sinners and I will hold it while God himself shall last.

But under such circumstances death has not entirely been destroyed. The grave and gate of death has not been entirely swallowed up in victory. Then could sorrow and sighing and pain never cease. Nor could our God become, as S. Paul so emphatically tells us he will become, "the All in All." Then all things would not have become new nor would all the former things have passed away.

So with S. Paul to the Romans, 5:20, 21, we must conclude: "Where sin abounded, grace did much more abound; that as sin has reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord."

So we are brought to a happy and scriptural conclusion. We can now say: God created no man to be miserable throughout endless ages. He has not been eternally frustrated in his divine will. He has created all men to glorify him and finally to enjoy him forever.

See also notes on S. Mark 3:29, 9:43, S. Luke 13; 6–9, 21.

12:36. "*Every idle word which men will speak, they will give account of.*"

Every truth a man expresses by the lips and does not follow in the life, every teaching comprehended by the head but not accepted by the heart, must inevitably be accounted for.

12 : 37. "*By your words you will be justified. By your words you will be condemned.*"

According to the teaching of our Lord himself, as he here tells us, we are justified by our words. In Romans 3 : 28, S. Paul tells us we are justified by faith. In the Epistle of S. James, that Apostle tells us we are justified by works.

The fact is, all three are alike elements of a man's character. Each one in its own way shows what a man is.

Faith implies trust, and therefore love. So it justifies as the root element of character. Words justify as the most spontaneous manifestation of character. Works justify as permanent results of character. Words and works are the tests by which a man should judge himself. A man's faith can be known only to his God. So it is by faith rather than by works a man is justified before God. And yet no faith is a true faith unless it molds the character of a man in such a way as to enable him to pass the other tests of words and works as well.

12 : 39–42. "*A wicked and faithless generation*," *etc.*

A triad of exactly similar stanzas brought out by Pharisaic persecution and bitterness.

These are followed by another to illustrate and enforce the thought they are meant to drive home.

12 : 44. "*I will return to my house from which I came out.*"

We see here the condition of the man delivered from wild frenzy but left to the routine of common life and conventional morality. With no higher spiritual influence to protect and guide him, he becomes the prey to sevenfold worse influences and lands in a state of life by far worse than the first.

13:12. "*Whoever has, to him will be given*," *etc.*

That is to say, they who receive grace and do not improve it will lose the grace itself, while God will bring all his favors upon him who improves the gifts of grace he has received.

See also note on S. Mark 4:24.

13:14. "*Is completely fulfilled the prophecy of Isaiah.*"

In this quotation from Isaiah we find one of the best illustrations of what is called reversed parallelism to be found anywhere in the Bible. The first line is parallel to the tenth, the second to the ninth, the third to the eighth, the fourth to the seventh, the fifth to the sixth.

In the next stanza the first is parallel to the fifth, the second to the sixth, the third to the fourth.

13:19. "*When any one hears the word of the kingdom*," *etc.*

The wayside hearer hears the word, but does not understand it, or to use the phrase expressing at once the literal and the figurative truth here taught, he does not "take it in." He is thoughtless. He is spiritually stupid. His intellect is bright enough. There is no fault in that regard. But the trouble is, the man is altogether too much preoccupied with other things. His mind has become with reference to heavenly things, like a footpath, beaten hard by the passage through it of the wishes of the flesh and the current thoughts concerning common earthly things.

13:20. "*He who was sown on the rocky places.*"

The characteristic of the rocky ground hearer is inconsiderate impulsiveness. He receives the word with joy but without thought. He does not stop to consider the temptations that must necessarily beset his path. So

not having had thought enough to stop to count the cost of the step he takes in the beginning, he is altogether lacking in that mental constitution which insures deliberation in every critical period of life. His joy comes to him only through the effects of what he hears upon his imagination and his feelings. Coming without thought, therefore, it goes likewise without thought. So, of course, he endures but for a while.

See also note on S. Luke 8 : 13.

13 : 22. "*He who was sown among the thorns.*"

The one receiving the seed among the thorns as here described reminds us of the double-minded man of whom James speaks.

This man is neither stupid like the wayside hearer nor a mere man of feeling like the stony ground hearer. On the contrary he hears in the emphatic sense of that word. He hears with thought. He hears with feeling. He understands what he hears and realizes its solemn importance.

What then is the fault of the thorny ground hearer? The thoughts of his heart are impure thoughts. Other seeds are struggling for the mastery of the soil of his heart. He is of two minds. His will is divided. He is not decided for good. He is not ready to give himself entirely to evil. He serves God to-day, money to-morrow.

Such a man does not apostatize as a rule. He will keep up a profession of religion till he dies. His leaf will not wither. It will continue growing till it reaches the ear. But his ear will grow green when it should be ripe. So this thorny ground hearer becomes in this sense unfruitful. He brings forth fruit, but as S. Luke shows, he brings no fruit to perfection. He never attains to ripeness in his personal character.

See also note on S. Luke 8 : 14.

13:23. "*He who was sown on the good ground.*"
See note on S. Luke 8:15.

13:24. "*He set another parable before them.*"
All the parables grouped together in this thirteenth chapter exhibit mutually complementary aspects of the kingdom of heaven in its general nature and in its progress and fortunes on the earth. The parables of the Sower, the Tares, and the Net, teach us that the Kingdom of God, as a phenomenon taking its place in the world's history, is destined to be in various respects and for various reasons an imperfect and disappointing thing coming far short of the ideal.

In the parable of the Sower the short coming takes the form of an unsatisfactory abortive reception of the word of the Kingdom by many individual hearers. This is due to the moral condition of the hearers.

In the parable of the Tares, as well as that of the Net, on the other hand, this abortion takes the forms of a mixture of good and evil, not in the hearts of individuals, but in society as a whole, where some are found to be genuine citizens of the holy commonwealth while others are believers by profession only, and in reality counterfeits of the true.

In the parables of the Mustard Seed, and the Leaven, the history of the Kingdom is exhibited on its bright side. Here it is represented as a spiritual movement destined to advance, by a steady onward course of development, from a small beginning to a great ending, world-wide in its extent, thorough going in its intensive, pervasive effect.

In the parables of the Hid Treasure, and the Pearl, the Kingdom is exhibited in its own ideal nature as a thing of absolute, incomparable worth, as the highest possible good, as a good worthy to be received, loved, served, with

all the heart, as the acme of all that can be desired, no matter what may be the reception it actually meets with at the hands of men.

See also note on S. Mark 4 : 26–29.

13 : 28, 29. "*Do you then wish us to go and gather them up?*"

What has been well said concerning the Sermon on the Mount applies as well to this parable also. Everything in this discourse refers us to the world of temper and disposition.

A saying of the great Augustin is an excellent commentary on this text. It is especially so for those who are always ready to invoke Church authorities to enforce her discipline upon its members: "Let discipline preserve patience, and let patience temper discipline. Let both be referred to charity, so that on the one hand an undisciplined patience may not foster iniquity, and on the other hand an impatient discipline may not dissipate unity."

In the parable of the Sower there is a suggestion that the thorns should be gotten rid of at once. Here the teaching in reference to the tares says: "No. Let both grow together till the harvest."

Why this apparent contradiction? It is here. In the other parable the evil spoken of is *within ourselves*. In this parable, however, the evil referred to is without us, in other men. Here, then, is the truth to be followed. Never tolerate evil within yourself for a moment. It is deadly to your spiritual life. To tolerate evil in others is not at all necessarily fatal to us. It may even be necessary for us, as an exercise promoting the growth of the graces of patience and piety within us.

"If your right eye is a hindrance to you. Pick it out.

Throw it from you." "Do not judge that you may not be judged."

The matter of prime importance in dealing with a community, therefore, is not that the tares be got rid of, but that the wheat pass through its natural course of development till the process of growth reach its consummation. So what above everything else is needed is patience. "Stand still and see the salvation of God." Follow the example of Christ in this respect. He could have called down legions of angels to destroy the wicked about him. Yet never once did he dream of doing it. On the contrary, he always frowned down any attempt at it in his disciples.

13:33. "*The Kingdom of Heaven is like leaven*," *etc.*

This parable of the leaven has the same meaning as that of the grain of mustard seed. "The principle is put into the world, the yeast is put into the meal by the Holy Ghost, who through a woman has placed upon the earth the Son of man. From her the divine leaven will extend itself to the whole human race. The seed comes to our earth. It is the humblest ever seen as it shows itself in a poor Child in a stable. Thirty years of silence. Then a young man who speaks to some others. A man whose discourses have been gathered into ten pages; and that, outside the great monarchies of the East, outside the light and civilization of Greece and Rome; and that, among a poor, powerless people, unknown, scorned. Yet, what do our eyes behold! This seed, the least of all, has produced not a people only, but a world, the Christian world."

See also note on S. Luke 13:21.

13:44. "*The Kingdom of Heaven is like a treasure hid in the field.*"

If men could only be convinced the Kingdom of Heaven is like the treasure hid in the field, they would, of course,

go and do likewise. For men never hesitate to sacrifice everything for what they believe to be the chief good. Devotion all the world over is reckless of expense. No matter what the object of devotion may be, whether earthly or heavenly, its language is ever that of the impassioned lover:

"By night, by day, afield, at hame,
The thoughts of thee my breast inflame,
And aye I muse and sing thy name:
I only live to love thee."

Again, multitudes of instances of self-sacrificing devotion to wisdom as the chief good might be found among the ranks of poor obscure students attending schools of learning. They keep continually before their mind's eye as the motto of their every action:

"To scorn delights and live laborious days."

Would that all men could be led to so act with reference to the Kingdom of God! But the Spirit of God alone can make men see his Kingdom in its peerless beauty. His Holy Spirit alone can convince men of the desirability of giving up all for its sake.

The sacrifice by which the Kingdom of Heaven is gained is such only because of ignorance and want of foresight incident upon man's mutilated nature. When he has made the supposed sacrifice, however, it turns out to have been from his new point of view no sacrifice at all. He now does gladly what once appeared to require a forcing of the will. He can now dance and sing in the spirit where once such a life appeared to necessitate sorrow and sore conflict.

13:52. "*Every Scribe who has been made a disciple to the Kingdom of Heaven*," *etc.*

The teaching of the Kingdom of Heaven is neither an

unchanging teaching, nor a revolutionary teaching. It is at once unchanging and progressive. It is a growing life. The foundation, the necessary principles, always remain the same. *These are the old things.* The form, the mode of application, is modified without limit, according to times, circumstances, expedients. *These are the new things.* Whoever does not carefully keep these two points of view before him at the same time, goes astray. If, in his care for old things, any one will keep absolutely everything, the changing form, as well as the indestructible foundation, he puts himself athwart the normal and providential march of life. He compromises all stability by the very fact that he rejects progress. If any one in his zeal for new things, attempts to modify the indestructible foundation as well as the changing form, he compromises all progress from the very fact that he rejects what constitutes stability. The first is the slave of routine. The second is the insurrectionist. Both lead to death by different routes.

Let every man then make the distinction between principles and the application of them, between fundamentals and their form, between what is permanent and what transitory. Neither hesitate to see what ought to disappear go out of existence in its proper time, nor fear to see what ought to appear come in its due order. The apostle of the whole truth, the Christian penetrated with the great doctrine of the divine Kingdom, preserves in old things what of itself is imperishable, and adopts in new things what has a right to exist. So it happens that in every age and in every country there is as the result of apostleship, learning, preaching, apologetics, social institutions, always unity, always variety.

The Scribe who has been made a disciple to the King-

dom of God always brings out of his treasure, things new and old.

13 : 58. "*He did not do many great things there.*"
See note on S. Mark 6 : 5.

14 : 2. "*This is John the Baptist.*"
See note on S. Mark 6 : 13.

14 : 13. "*He went from there * * * to a desert place apart.*"
See note on S. Mark 6 : 28 and 31.

14 : 19. "*He blessed God.*"
See note on S. Luke 9 : 16.

14 : 28, 29. "*Lord, if it is you, bid me come to you on the water.*"

Eager but not steadfast, daring and yet fearful, the Apostle is on that stormy night as he was afterwards among the scoffs and questionings in the porch of the High Priest's palace.

14 : 30. "*Lord, save me.*"

He becomes afraid. So the supernatural strength he has been exercising leaves him. The waters begin to close in about him. He cries out in his agony. It is then the gracious pity of Jesus helps the "little faith" with his firm sustaining grasp. A word of loving reproof accompanies it. But with all this Jesus shows conclusively his unwillingness to quench the smoking flax.

15 : 2. "*Why do your disciples act contrary to the tradition of the Elders?*"

The Jews had, and still have to this day the custom of

wetting the ends of their fingers before and after meals, with certain gestures determined by their Teachers of the Law. So they need never go beyond the wrist, except at sacrificial meals. Without this formality all food became impure, and defiled whoever had eaten it, yes, more, it made him like an adulterer. He who washed not his hands after the meal was guilty as a murderer. That one on the contrary, who observed with exactitude these prescriptions could regard himself as assured of eternal salvation. Let any one picture to himself this absurd ceremonial imposed by the chiefs of a religion upon a whole people who have accustomed themselves to it from infancy and he can understand to what an extent the Jews of our Lord's time were chained to a narrow and empty formalism and were inaccessible to every moral idea at all a little high.

See also note on S. Mark 7 : 5.

15 : 6. "*You have made the word of God of no account because of your tradition.*"

This passage was clear enough to those who heard Jesus because they were familiar with the casuistry of the Pharisees. But the modern reader needs some explanations. The Scribes and Pharisees generally exercised priestly functions. They persuaded the people to replace the accomplishment of the duty prescribed by God, the natural duty of assisting one's needy parents, by offerings carried to the Temple, that is to say, by a pious act in which they themselves would profit.

The best means of assisting your aged parents, they would say, is to give to God, by our hands, what you design for them. God will make it turn to their advantage more than if you should give to them directly. Yes, more than that. You yourselves shall have your reward.

But suppose my aged parents object again, adducing the natural as well as the divine law?

Well, answer them: I have offered to God all I can give you. Let that aid you. Call upon Him. In this way you free yourself from all obligations to them. And they, understanding that thenceforth any further claim will be sacrilegious and an attempt upon a holy offering, will keep silence and leave you in peace.

Alas! that the severe word of the Lord addressed to such priests of the living God, was deserved! And yet that this epithet was merited, the word which means literally "actors," the word which we have in our own language, "hypocrites," very clearly shows.

15:19. "*Bad thoughts, murders,*" *etc.*

The things which defile a man are here enumerated to the perfect number seven and in a graduated scale from the thoughts from which they spring to the final culmination of all wickedness in blasphemy of God.

15:26. "*It is not right to take the children's food and to throw it to the little dogs.*"

See note on S. Mark 7:27.

15:27. "*Yes, Lord, for even the little dogs feed on the crumbs which fall from their master's table.*"

See note on S. Mark 7:28.

15:31. "*They praised the God of Israel.*"

The Evangelist uses this expression because Decapolis, the province in which Jesus was at the time, was almost entirely heathen.

15:33. "*Where could we get enough loaves in a desert place?*"

The Twelve were surprised from a right motive. They

had doubtless not forgotten the miracle worked at Bethsaida some months before, but they remembered also the reception given to the Canaanitish woman, the children's loaf which must not be given to dogs. They did not understand that their Master would lavish upon the heathen the like liberality as upon the children of Israel.

15:38. "*Those who ate were four thousand men beside women and children.*"

This miracle was of great importance in the eyes of the Evangelists, and so all relate it. S. John, giving as a natural sequel to it the promise "of the Bread of Life," shows us what meaning Jesus attached to it.

The primitive Church was so penetrated with this interpretation that for five centuries she painted as a symbol of the Eucharist, not the Supper, but the multiplication of the loaves, and placed before the table of the Lord, as a symbol of Christ, the fish and the large baskets filled with the fragments gathered up by the Apostles.

If you unite the first letters of the five Greek words, *Jesus Christ, God's Son, Saviour*, you get the Greek word for fish, in which Christ is mystically signified. No symbol is more frequently employed in the primitive Church to designate the Saviour.

The large baskets are seven in number. It is, therefore, to the multiplication, where the Apostles gather up, not twelve small hand baskets, but seven large hampers of bread, that the Christian artists allude. In the second miracle, symbol of the Eucharist as the first, Jesus, instead of barley, multiplied wheaten bread, which is the proper material for the sacrament. That is the reason of the choice between the two scenes.

16:1. "*Asked him to show them a sign from heaven.*"

As Joshua stopped the course of the sun, for example,

Samuel made it thunder, Isaiah caused the shadow to go back upon the sun dial of Ahaz, etc.

For a long time the Sadducees had been seen to neglect the work of Christ. Absorbed in political intrigues, they were occupied very little with the Galilean Prophet and his "Kingdom of Heaven." But the Jewish Scribes had finally succeeded in rousing them from their indifference. Tiberias, the dwelling place of Herod, was near by, and the officers of this prince were for the most part, of the sect of the Sadducees. It was some of these we see here among the emissaries of the Sanhedrin. The preceding year our Saviour was content to withdraw himself at times so as to lull the suspicion of the tetrarch. But from this time the blood of John Baptist was upon Herod and was troubling him. His ministers are stirred up against Jesus and have united the Teachers of the Law with them in the persecution.

16:4. "*A wicked and faithless generation is seeking after a sign*," *etc.*

The miracles of Jesus Christ are of a peculiar order and of a new character. They are not "signs in the heaven" such as the Jews were demanding. He did almost all of them upon men to cure their infirmities. They partake rather of generosity than of power and do not surprise the beholders so much as they touch the bottom of their hearts.

16:18. "*You are Peter, and on this rock I will build my church.*"

This assertion can be understood rightly with the knowledge of the fact that in the Greek of the original Peter's name, *Petros*, and *Petra* are not the same words. They are analogous words, with analogous meanings. *Petra*, rock, upon which Christ is to build his church, means a

natural bed rock. *Petros*, Peter's name in the original, on the other hand, means "stone," or "piece of rock" broken off from the main "bed rock." "The gates of hell will not prevail against it."

In the East, "Porte" "door," means *an established power, a Government, an Empire*, with its regiments, its armies, its flag, its people. So we see it said, even to-day: "The Porte has done so and so," when the Turkish Empire is spoken of. So when our Lord says the gates of hell will not prevail against him he means the empire of hell will not prevail against him.

And in the line of what has just been said attention might be called to the fact that not only in the East but in Europe and America, in all modern languages, everything which constitutes established governments is designated by a word indicating such and such detail of the building in which the government exercises its political functions. So the Frenchman speaks of the politics of the *Tuilleries*. The Roman Catholic, of the *Vatican*. Inhabitants of monarchical countries, of the speech from the *Throne*, meaning the King's or Queen's speech. The Queen has her *Court*. The President has his *Cabinet*. The Englishman has his two *houses* of Parliament. Americans have their two *houses* of Congress. So we hear of the *Chair* of St. Peter.

16:19. "*I will give you the keys of the Kingdom of Heaven.*"

"The keys" are the symbol of power.

16:20. "*He charged the disciples not to tell any one he was the Christ.*"

Though Judea was quiet in our Lord's time, the Jews detested the Roman stranger and counted upon the Messiah to free them of him some day. They were ready to

salute under this holy name the first one willing to use it in restoring their nationality. It was for this reason, while Jesus proclaims himself the Son of God in Jerusalem before the Scribes and Pharisees who do nothing, but contradict him, (John 5 : 17—) he avoids manifesting himself in the same way among the populations of Galilee, who would rise up at the news that Christ is come, and, as S. John (6 : 15) shows, struck with his miracles, they would run to take him *and make him king*.

See also note on S. Mark 8 : 30.

16 : 23. "*Get behind me, Satan.*"

See note on S. Mark 8 : 33.

16 : 24. "*Let him deny himself.*"

See note on S. Mark 8 : 34.

The rebuke of Peter rouses our Lord here to a passionate declaration of what all true discipleship of himself must be. And in doing this he naturally falls again into parellelism.

17 : 1–13. "*He was transformed before them.*"

See notes on S. Mark 9 : 2, and S. Luke 9 : 31, 35.

17 : 16. "*I brought him to your disciples and they could not cure him.*"

"All the authors who have written on epilepsy or falling sickness are of one mind," says Dr. Passati, "in regarding this malady as inexplicable." * * * "It is so extraordinary," wrote Esquirol, "so beyond all knowledge and all explanation, that the ancients believed it to depend upon the wrath of the Gods."

The causes of epilepsy can be quite different.—Emotions, fear, the crisis of puberty, intestinal worms. One of the frequent causes in young people is the vice of impurity.

17 : 20. " *You will say to this mountain.*"
See note on S. Mark 11 : 23.

18 : 3. "*If you do not turn,*" *etc.*
In this discourse of Jesus on who is greatest in the Kingdom of Heaven we find three main divisions of parallel stanzas, and each division subdivided again into three stanzas each.

18 : 5. *Whoever shall receive one such little child in my name receives me.*"
This saying of our Lord has given birth to thousands of asylums, orphanages, schools, etc.

18 : 6. " *One of these little ones who believe in me.*"
The Greek, which above used the word " child," here and in verse ten, uses the word *mikros*, " little one." Our Lord deals no longer with children but with the poor people whom the world despises and depraves by its sayings, by its examples, by its offenses, these poor people whose faith nevertheless is their only inheritance, their only hope. Our Lord passes from the littleness of childhood to social littleness. And after having spoken here of the little ones who believe, he goes on at once to speak of those who are wandering, and to the search of whom the Good Shepherd gives himself up that not one of them perish.

18 : 10. " *See that you do not despise one of these little ones.*
Jesus is treating of those whom the world calls " mean people, miserable people " in the full sense of the term, which means material or moral poverty. Let no one despise, either the poor or the criminals of that great forsaken class who are called " the little ones." The burden of life they carry so heavily while the rich live in idleness is for

them a constant prayer imploring favor, and so their angels always behold the face of their Father in heaven.

It is precisely because our Lord treats here of mean and miserable people that he adds: "For the Son of Man is come to save the lost," a saying inapplicable to children just as the whole of what follows is.

18 : 15. "*If your brother sins.*"

Gain of some kind, aimed at or wrongfully withheld, is a common source of disputes and going to law. Our Lord points out a more excellent method of gain, and a nobler object. Sacrifice the lower. Attain the higher. Win for God and yourself the brother with whom you have been at variance.

18 : 20. "*Where two or three are gathered together in my name.*"

The true meaning of these words is embodied in the well known patristic axiom, *Ubi tres, ibi Ecclesia,* ("Where three are, there is the Church").

The strength of the Church is not to be measured by numbers. The presence of Christ is as true and mighty, his communion with his own is as real when they form but a remnant, as when they are gathered together in the greatest numbers.

18 : 22. "*Seventy times seven.*"

The use of symbolic numbers in this place with their idea of completeness is designed to lead the mind altogether away from any numerical standard whatsoever. There is no such limit to God's forgiveness of us, neither should there be any such limit of our forgiveness of one another.

18 · 23. "*Who wished to have an accounting with his slaves.*"

"*With his slaves,*" is the word for word translation of the Greek. But this does not at all give the full meaning of the Greek. For while it is to be remembered that in Oriental monarchies, in our Lord's time especially, all men in the King's service as office-holders, etc., were as much in his power so far as life and death and imprisonment were concerned as the most degraded menial that was actually bought and sold as so much personal property, yet in addition to this thought, it is evident from the text that it is referring to one who has been handling some part of the king's income as a holder of office, from the immense debt he owes. Only a man in such a position could in those days owe the king what would now be equivalent to about fifty million dollars.

18 : 24. "*One * * * who owed him fifty million dollars.*"

The *talent*, as so much silver, is equivalent to about a thousand dollars of our money, but valued by its purchasing power in the days of our Lord, it is equivalent to five times that amount. Hence our rendering.

This sum, prodigious for an individual, tends to give us to understand that our debts are incalculable in God's sight.

18 : 25. "*His wife and children and all he had.*"

According to an old law of ancient times a creditor could sell his insolvent debtors and their families or reduce them to slavery.

18 : 28. "*But that slave went out,*" *etc.*

It is altogether too possible for a man to be under the objective reign of grace and to have a certain appreciation

of its value and yet at the same time so regulate his relations to his brethren as in reality to live only under the strict rule of law. Let the slightest opposition be offered to the immediate execution of such a man's selfish will and his legal bias of mind becomes aggravated by the superadded horrors of a violent temper and the unrelenting cruelty of brutal passion.

How many self-deceiving followers of Christ rise up from the Lord's Table on a Sunday to go forth on Monday to the perpetration of such atrocities as this in connection with their everyday affairs? The sin of merciless hardness of heart is one easily besetting us all. Instead of asking with Hazael the Syrian, therefore: "Is thy servant a dog that he should do such a thing?" It were far better for each of us to ask ourselves plainly and decisively: "Is it I?" The sum for which mercy is here refused is altogether insignificant compared with the enormous amount already forgiven this merciless one. This makes it evident to the most casual reader how as nothing are the offenses we receive from our fellows, compared with our sins against God's gracious goodness.

For the rendering of *one hundred dollars* instead of *one hundred pence*, see note on chapter 20:2, and S. Mark 14:5, 6.

18:31. "*They were exceedingly sorry.*"

Sorrow rather than anger is always the mood of the true disciple of Christ as he witnesses the sins against love which are the scandals of Christianity.

18:34. "*Delivered him to the tormentors.*"

These tormentors should be looked upon as the symbols of whatever agencies God employs in the work of righteous retribution. They are the stings of remorse, the scourges

of conscience, the scornings and reproaches of men. They include all the elements of suffering which men must endure as a refining and purifying from evil, whether this suffering is endured here in this present world or in the world to come.

The fact is, the imagery of the parable leaves us in silent awe. We can find a safe refuge from the questionings it raises within us, only in the all-satisfying thought that the impossible with man is possible with God.

18:35. "*In the same way will my Heavenly Father treat you.*"

These words cut through the meshes of many a theological system by which men have deceived themselves. The self assurance of justification by faith, the absolution of the Priest of God, are good enough in their place. But they are not to be depended upon as final and irreversible. The forgiven debt is liable to come back upon us. If faith does not work by love it ceases to justify. If a man returns as a dog to his vomit, no past absolution can avail him in the least. The characters of our discharge are as it were traced in sympathetic ink. They appear or disappear according to the greater or less glow of the faith and love of the pardoned debtor.

19:10. "*If the case of the man is so with his wife, it is not good to marry.*"

Nothing testifies better than this saying to what an extent the morals of the people had become corrupted. The Apostles of our Lord themselves did not maintain the thought of conjugal fidelity.

See also note on Mark 10:9.

19:13. "*Then little children were brought to him that he should lay his hands on them and pray*," *etc.*

See note on S. Mark 10:13–16.

19:16. "*Master, what good thing shall I do that I may have eternal life?*"

See notes on S. Mark 10:19, 20, and S. Luke 10:25, 30, and 18:9.

19:24. "*It is easier for a camel to go through a needle's eye than for a rich man to go into the Kingdom of God.*"

This expression whose interpretation from an absolute point of view has sometimes embarrassed commentators, has a very simple explanation. In the East they still call "a needle's eye" certain obscure passages, sometimes created by the hand of man, sometimes and more frequently formed by natural caves piercing through some mountain. These kinds of tunnels by means of which sometimes a very long circuit is avoided, are usually quite low so that camels can pass through them only by being unloaded and even in some narrow places by going on their knees. The camel drivers prefer to discharge and reload the camels to being compelled to go about the mountain and to make a detour of some places.

This same name "needle's eye" was likewise given to low porches built in the fortifications of a city. They were built in such a way that the enemies' cavalry could not make a sally, but camels could pass under the conditions just mentioned.

Meanwhile the allegorical meaning of the parable is understood. To enter the gate of the Kingdom of Heaven, the rich are obliged to unburden themselves of their riches, to make themselves little in their own eyes, to humble themselves, to fall upon their knees. For this gate is very

narrow, very low, very contracted. "*Strait is the gate and narrow the way.*"

19 : 29. "*Shall receive a hundredfold.*"

See note on S. Mark 10 : 29, 30.

The number of things to be forsaken is here enumerated to the perfect number seven, just as in 15 : 19 the things which defile a man are ennumerated to the same perfect number. Compare S. Mark 10 : 29, 30.

19 : 30. "*But many will be last who are first.*"

See note on 20 : 16, S. Mark 10 : 31.

20 : 2. "*When he had agreed with the laborers for a dollar a day.*"

The *denarius* of the original translated by "penny" in our King James' version, was the ordinary day's wage of a common laborer. In that respect, therefore, and in its purchasing power, it was about equivalent to a dollar of our money to-day.

See also notes on 18 : 23, 28, and S. Mark 14 : 5, 6.

20 : 8. "*Pay them their wages.*"

According to the law of Moses a laborer's wages must be paid the same day. (Deut. xxiv, 15).

20 : 10. "*They too received each man a dollar.*"

A small thing done in an humble, self-forgetful, devoted, spirit is of more value in God's sight than a great sacrifice done in a mercenary spirit, or in a spirit of self righteous self complacency. God always gives grace to the lowly.

20 : 15. "*Are you envious because I am generous?*"

The "evil eye," Prov. 28 : 22, S. Mark 7 : 22, was the one looking with envy and ill will at the prosperity of others, and so in S. Mark it is noted as among the evil things proceeding from an evil heart. On the other hand,

as Bruce in his "Parabolic Teaching" so well shows, a good man is a generous, whole-souled, man, full of the milk of human kindness and overflowing with generous impulse.

20 : 16. "*The last will be first and the first last.*"

This saying does not point to a leveling of distinctions in the Kingdom of God. It points rather to an exchange of places. The first in the amount of service and sacrifice in this present world, becomes last in the esteem of God, because of pride or vainglory or self seeking.

We believe this law of last first, first last, applies as well to the eternal as to the temporal side of our natures. We do not believe in the equality of men's condition in the life to come any more than in this life. The general felicity of the life eternal common to all will embrace much variety of special conditions corresponding to the spiritual histories of individuals. Then some last ones will be seen to take precedence of some who in this life were reputed to be first.

See also note on S. Mark 10 : 31.

20 : 21. "*May sit one on your right and one on your left.*"

See note on S. Mark 10 : 40.

20 : 23. "*It is for those for whom it has been prepared by my Father.*"

You ask me as a man and a friend, what God alone with your assistance can give you. You ask as a favor of the Son, what pertains to the justice of God. You ask the protection of another when that must proceed from your own personal efforts. The place of glory and its degree will be given, not to whoever desires them, but to him who merits them, not to the zeal of ambition, but to the

disinterested zeal of good will and of love. God will know how to remember those who forget themselves.

See also notes on S. Mark 10 : 40, 43.

20 : 26, 27. "*Whoever wishes to become great among you*," *etc.*

See note on S. Mark 9 : 35.

20 : 30–34. "*Two blind men were sitting by the road* * * * *They at once received their sight and followed him.*"

See notes on S. Mark 10 : 46–52.

21 : 9. "*The crowds going before him and those following, cried: Hosanna to the Son of David!*"

See note on S. Mark 11 : 9.

21 : 12. "*Jesus went into the Temple.*"

See note on S. Mark 11 : 15–17.

21 : 17. "*He went out of the city to Bethany and lodged there.*"

See note on S. Mark 11 : 11.

21 : 19. "*As he was going back to the city, he was hungry.*"

See notes on S. Mark 11 : 13, 14.

21 : 21. "*If you shall say to this mountain*," *etc.*

See note on S. Mark 11 : 23.

21 : 22. "*Everything whatever you shall ask in prayer, believing, you will receive.*"

See note on S. Mark 11 : 24.

21 : 23–27. "*By what authority are you doing these things? And who gave you this authority?*"

See notes on S. Mark 11 : 28–33.

21 : 27. "*We do not know.*"

They did not know, they, the masters of Israel, they, who arrogated to themselves the right to interpret everything, to judge everything, to distinguish the inspired prophet from the deceiver. They could not say what the man was whose voice had stirred Judea, and drawn to the Jordan, not only the ignorant crowd, but the doctors and the great men. What great humiliation in such a confession, and so their confusion was such Jesus contented himself with answering them: "Nor will I tell you by what authority I am doing these things."

See also note on S. Mark 11 : 33.

21 : 28. "*A man had two sons.*"

This parable is severe, indeed, against the Pharisaic spirit, but full of precious truth as regards the Kingdom of God. It tells us what we have perhaps already learned but cannot too often hear again. It tells us the Kingdom of God is open to all comers no matter who or what they have heretofore been. It tells us there is hope even for the most depraved of the sons and daughters of men. It tells us that so far from their case being desperate, there are the greatest possibilities for good in them. Yes, it tells us more. It tells us the Kingdom of God was never designed for any clique or class of men. For a kingdom that can go so far as to invite publicans and harlots into the fullest fellowship of its communion must of course be prepared to go to the ends of the earth in quest of citizens. In this parable then as in so many others spoken by Jesus, there is a latent Christian universalism. It is a parable of judgment, indeed, to all so long as they remain insincere or hollow hearted. It is a parable of grace to all on the other hand so soon as they turn from their sins and walk in newness of life.

21 : 33–38. "*There was a man who was an employer*," *etc.* See notes on S. Mark 12 : 1–7.

22 : 4. "*He again sent out other slaves.*"

The invitation is repeated to make the King's patience conspicuous. By this second invitation, the latent hostility of his subjects is exhibited and their persistent refusal is seen to be utterly without excuse.

22 : 11. "*He saw there a man who had no wedding garment on.*"

What is the fault of the man without a wedding garment? It's the fault most natural to one of his class, not the fault of self-conceit or the want of loyalty of feeling but the fault of unmannerliness, a want of thought and refinement of feeling. It is a fault such as Paul speaks of as the fault of unregenerate faith, a sinning because grace abounds.

Jesus here takes occasion to enter a protest against the licentious abuse of grace. He ever gives great prominence to the gracious character of the Kingdom of God. Yet he is as ever zealous for its righteousness. He sets forth the Kingdom as a Kingdom of grace only because it is as well a Kingdom of true righteousness. For the proclamation of the Kingdom as a Kingdom of free grace has always been the best way to proclaim its holiness. The grace of God offered to the chief of sinners and accepted in a right spirit by him has always made him the chief of saints. Much forgiveness always produces much love.

The parable of the Wedding Garment should therefore teach us that while the Kingdom of God is always and in every way a Kingdom of free grace, yet the recipients must live worthy of their privileges. The wedding garment stands for Christian holiness. This, all believers must sedulously cultivate.

22 : 13. " *Throw him out into the outer darkness. There will be the weeping,*" *etc.*

The severity of the punishment here meted out to this man naturally tempts us to make his fault appear as aggravated as possible. We are inclined to lay stress on every word that can be supposed to imply deliberate purpose to offend. But instead of thus attempting to magnify the offender's criminality it is better to realize the solemn truth that even sins of thoughtlessness are no light matter in those who bear the Christian name.

This man has never been accustomed to restraint. His fault lies in the fact that he dares to enter thoughtlessly into the presence of his king without taking heed to his unmannerly ways.

The royal wrath and the order which it issues are meant to convey to our minds far more than picturesque significance. They rather tell us plainly that a heedless life on the part of a believer may be attended with the direst consequences.

The story of Esau and his birthright and the story of the children of Israel in the wilderness are the best possible commentaries on the command of the king. Unbelief on the part of those who have participated in the grace of God, murmuring and hankering after forbidden things, inevitably draw their punishment after them. " There will be the weeping and gnashing of teeth."

See also notes on S. Mark 9 : 43, 44, 47.

22 : 16–22. " *Master, we know you are true,*" *etc.*

See notes on S. Mark 12 : 13, 14, 17.

22 : 23–33. " *That day the Sadducees came to him,*" *who say there is no resurrection.*"

See notes on S. Mark 12 : 18–27.

22 : 34–40. "*Master, which is the great commandment in the law?*"

See notes on S. Mark 12 : 28–34, and S. Luke 10 : 25–30.

22 : 45. "*If then David call Him Lord, how is he his son?*"

See note on S. Mark 12 : 37.

23 : 2. *The Scribes and Pharisees sit in Moses' seat.*"

"Sit in Moses' seat :" that is to say, they are invested with a sacred character of authority and it is necessary to obey their precepts as those of Moses. Truth spoken by a bad man is truth all the same.

See also note on S. Mark 12 : 28.

The Scribes and Pharisees have again provoked our Lord to speak with vehemence and with power. He does it in this chapter in a highly wrought parallelism and with most biting sarcasm. Yet he does not come to a close before he gives utterance to his feelings for the people as a whole in most touching pathos.

The whole discourse is divided into three main divisions. The first and the third are divided into three stanzas each, the second or central division is divided into three times three or nine stanzas.

This second or central division is one of the finest examples of the higher parallelism to be found.

The first and second woes are each followed by a stanza in reversed parallelism and are to each other as strophe and antistrophe.

The third woe is followed by two stanzas in reversed parallelism with an interjected You blind fools! They are to each other as strophe and antistrophe.

The fourth woe is followed by a stanza in reversed parallelism, but instead of having, You blind guides! in-

terjected, it comes at the end with an enlargement, Yóu strain out a gnat and swallow a camel.

This stanza is strophe to the antistrophe which follows the fifth woe.

The sixth and seventh woes are followed by stanzas which are as strophe and antistrophe to each other.

In this discourse as a whole there are two remarkable features yet to be enumerated. I refer to the seven times expressed woes, and the four pairs of stanzas of strophic and antistrophic arrangement.

23:5. "*They make broad their phylacteries.*"

Phylactery means "memorial of the law of the Lord." Interpreting literally certain passages of the Pentateuch in which they are commanded to have the law always before their eyes, the Jews wrote some of its maxims upon small bands of parchment which they attached to the left arm and in front. The Pharisees pretended to carry larger phylacteries than ordinary people.

23:9. "*Do not call any one Father on earth.*"

Jesus means here to warn men against so recognizing the fatherhood of men as to forget the Fatherhood of God. Even the teacher and apostle who is as such a father to men needs to remember that he is but a "little child" in his relation to God. This prohibition has no reference to the custom of giving men titles. It is simply spoken against the tendency of men to range themselves in parties with their peculiar shibboleths and attachments to some particular leader. In Paul's first Epistle to the Corinthians we see the first recorded instance of this tendency in the Church. "I am of Paul," "I am of Apollos," "I am of Cephas," we find these partisans saying. This is what our Lord here is speaking against. To own

Christ as our leader is enough. No other man should be allowed to usurp in our hearts and lives supreme leadership.

23:11. "*He who is greatest among you will be your servant.*"

He who is really greatest among men will show his superiority, not in assertion, but in his greater abundance of good words and works, in his ministering to the necessities of his fellows, and in all lowliness and Godly fear.

23:14. "*Woe to you, Scribes and Pharisees, hypocrites!*"

At the very time the Divine Master was thus confounding under the weight of his anathemas the pride and the ambition of these sectaries, a public scandal was bringing the contempt of the whole world upon them. The historian Josephus tells us a Jew of Rome aided by some Pharisee doctors, had converted to Mosaism a noble woman named Fulvia and had persuaded her to bequeath to the Temple at Jerusalem all her fortune representing an enormous value. The legacy was received by the lying hypocrites, but they sent not an obolus to the Temple, and they divided entirely among themselves the spoil plucked by their avarice from the good faith of a stranger. This fact produced a profound impression. Tiberias issued a decree expelling all Jews from the precincts of Rome.

23:22. "*Whoever shall swear by Heaven,*" *etc.*

It is quite evident that the Sanctuary and the Altar, which sanctify the presents are of a greater dignity than the gifts put upon them to be sanctified by them. Yet these blind guides were foolish enough to say the oath taken by the gift and by the gold consecrated in the Sanctuary and upon the Altar was more inviolable than that

taken by the Sanctuary and by the Altar itself. Why? *Because they desired the gifts and the gold by which they profited to be multiplied.* This is the reason they raised the estimation of such things. Yes, they went on blindly to declare the gift preferable to the Sanctuary and to the Altar where it is consecrated.

23:23. "*You tithe mint and anise and cummin.*"

Jewish custom extended the law of the tithe to all the aromatic plants and herbs. Jesus blames the Pharisees, not for submitting to it, but for not observing the great precepts of the law with the same fidelity as these lesser observances.

23:24. "*You strain out a gnat and swallow a camel.*"

"Leviticus 11:20, 23, 41, 42, forbids the eating of impure animals. Through fear of violating this law, it was a custom with the Pharisees never to drink anything not carefully filtered. They were accustomed to filter, therefore, wine and water, for fear of its having in it a little impure animal, a gnat, for instance. Has there never been false piety among Christians? You would be unwilling to lose an Ave Maria from your beads, but the injustices, the slanders, the jealousies,—you swallow them like water. Scrupulous in the little obligations, bountiful beyond measure in the others."—*Bossuet.*

24:2. "*There shall not be left here one stone on another which shall not be thrown down.*"

See note on S. Mark 13:2.

24:4. "*See that no one deceives you.*"

The discourse on the Mount of Olives is divided into two main divisions, these have each nine stanzas, and these are again divided into threes.

24 : 22. "*But for the sake of the chosen ones.*"
See note on S. Mark 13 : 20.

24 : 29. "*But at once after the distress of those days.*"
See note on S. Mark 13 : 24.

24 : 36. "*But of that day and hour no one knows * * * not even the angels of heaven.*"

As God, Jesus knew this hour, say the theologians, but as man, he, as well as the angels, was ignorant of it, that his nature and intelligence might be perfect human nature and intelligence.

See note on S. Mark 13 : 32.

24 : 48. "*But if that wicked slave shall say in his heart: My master is delaying.*"

Delay brings temptation to relax zeal. Yielding to this temptation exposes to the risk of surprise. Our Lord's discourse on the last things, therefore, contains frequent exhortations to watchfulness. "Watch, therefore, for ye know neither the day nor the hour,"—comes in at intervals like a solemn refrain. This lesson is continually enforced. It is enforced, not simply by repetition, but by the use of figurative representations showing vividly the need of such watching.

25 : 1. "*The Kingdom of Heaven will then be like ten bridesmaids.*"

Forethought is the chief part of wisdom. It is the object of this parable to teach us such a wisdom. It lays before us an instance in which it is put to the test.

The folly of the foolish virgins consists not in bringing no oil but in not bringing enough. They are foolish in the second place in going away at an unseasonable hour to purchase oil instead of taking their place in the marriage

procession as they are. It is true they might well have felt ashamed of their dark lamps. Yet it were better not to commit the worse fault of failing altogether in welcoming the bridegroom and of gaining admission to the wedding feast. And yet like so many of human kind these foolish ones add sin to folly. Lacking forethought in regard to the less important function of the occasion, they lose also the all important part of it.

In their attempt to make up for a past fault they commit a far greater one. We should always be ready and willing to mend our ways. But never should we fail in a greater duty by stopping to patch up a fault in a minor one. For that betokens an altogether false estimation of ourselves and the purpose of our lives.

Let us then learn from this parable to provide for the unusual, to be always on our guard against surprises of all sorts. But if we are suddenly surprised and find ourselves at fault, never let us be deceived into making it a double one by looking back instead of forward. Let us leave those things which are behind and press on to the mark of our high calling in Christ.

25 : 15. "*To each according to his own ability.*"

The demands of the Kingdom of God are exacting, but they are always reasonable. To each man is given according to his own ability. The degree of the gift is the measure of accountability.

25 : 21, 23. "*Well, good and faithful slave.*"

Equal diligence in the use of unequal endowments has an equal value set upon it in the Divine Kingdom. This is a never failing law of Divine Providence.

We have in these two verses, significant touches descriptive of the character of the faithful ones. They are

described as *good* and *faithful*. The former means here, as in the parable of the Sower, devoted, enthusiastic, single hearted. That being the meaning of the one epithet the other goes along with it as a matter of course. One who is generous in the sense of putting his whole heart and soul into his work, cannot fail to be faithful. For the very secret of fidelity is single heartedness. The sole cause of unfaithfulness, on the other hand, is a divided heart.

No fear of neglect when the whole heart is engaged. No need of a taskmaster's eye to keep a man of such devotion to his work. Love is its own taskmaster.

Such is the common character of these two men.

In the pronouncing of these epithets again, we see in this master a type of the Master of us all.

He pronounces perfect and good, men in whom we have no difficulty in seeing moral defect. He is never loath to pronounce such epithets wherever there is a single hearted devotion to his cause. Those who are serving the Lord of this Kingdom should bear this always in mind. It is well for us to think humbly of ourselves. But it is not well for us to imagine God thinks meanly of our endeavors in the right. Such thoughts can only be injurious and degrading in their effect upon us.

True religion has always an elevating effect upon men. But it can have such an effect only in so far as it is a worship of a generous and magnanimous God. Therefore, while in the language of a former parable we think of ourselves as unprofitable servants, and disclaim all self-righteous pretensions to merit, we need at the same time remember we serve One who will pronounce on every single hearted worker, be his position distinguished or obscure, his success great or small, the distinguished and honorable sentence: "Well, good and faithful slave."

See also notes on S. Luke 19 : 17, 19.

25 : 26. "*You wicked and slothful slave!*"

He is called slothful because he has nothing. He is wicked because he accuses his Master and cannot justify himself in it. Sloth has produced in him lying, ingratitude, blasphemy.

25 : 27. "*Then you ought to have put my money in the bank.*"

Who are the bankers? The divine Saviour will give us to understand this at the conclusion of his discourse; and the reader will see on the following page. They are the poor, the sick, the suffering, the unfortunate,—the least of those in the world,—these are the bankers of our Lord and into their hands ought always to go, in one form or another, everything we have received of God.

See also notes on S. Luke 19 : 24–27.

25 : 29. "*To every one who has will be given.*"

In everything it is the same. The original portion of the slothful one disappears little by little to the enrichment of the most vigilant. Do we not see this every day?

See also notes on 13 : 12, and S. Mark 4 : 25.

25 : 34–45. "*Then the King will say to those on his right.*"

In this discourse of our Lord on the great day of judgment we find two sets of stanzas of three each which exactly balance each other.

The fourth is antistrophe to the first, the fifth is antistrophe to the second, the sixth is antistrophe to the third.

26 : 7. "*A woman with an alabaster jar of very costly perfume.*"

See note on S. Mark 14 : 3.

26 : 10. "*Why do you trouble the woman?*"

See note on S. Mark 14 : 6.

26 : 15. "*They agreed to give him a hundred dollars.*"

In the time of our Lord, the Jews used Greek money. The shekel, commonly called "the piece of silver," was worth in coin about sixty-five cents. Hence the thirty pieces of silver for which Judas betrayed our Lord were worth about twenty dollars. In purchasing power, however, this would be equivalent to-day to about a hundred dollars of our money.

See also notes on 20 : 2, and 18 : 24, 28.

26 : 73. "*Surely you are one of them, for your talk betrays you.*"

See note on S. Mark 14 : 70.

27 : 3. "*Then when Judas * * * was sorry.*"

The Greek word of the original translated "repented," in King James' version, is not the word usually translated by our word "repentance." It does not convey the idea of a change of mind and purpose of heart. It has rather the meaning of "regret." It means simply a change of feeling.

The thirty pieces of silver the traitor once clutched at and gazed upon with such eager desire are now hateful in his sight. Their touch has become like that of molten metal just from the furnace.

There is something terribly suggestive in the thought that there are no tears here as there were in Peter's repentance.

27 : 24. "*Pilate * * * took water and washed his hands.*"

Pilate chose to perform this symbolic act of hand washing, it is likely, partly as a relief to his own conscience,

partly to allay his wife's fears, partly as a last appeal of the most vivid and dramatic order to the feelings of the Priests and their misguided fellow-countrymen. A popular poet of his own time and country might have taught him better, had he been willing to learn. But he was altogether too willing to range himself with those

> "Too easy souls, who dream the crystal flood
> Can wash away the fearful guilt of blood."

27 : 26. "*He beat Jesus.*"

The scourging inflicted on Jesus was a cruel torture. Divested of his clothes and tied by his hands to the base of a column, the condemned man presented his back to the rods which lacerated him. The instrument of punishment for foreigners was, not elm rods reserved for Roman citizens, but the leather thongs with small bones and balls of lead attached. Under this horrible whip, the flesh rose in shreds, the blood flowed, and the victim, often falling at the feet of the lictors, exposed all parts of his body to their blows. It was not a rare thing to see condemned men fall at this first punishment, for the Roman law did not recognize the limits fixed by the Synagogue to the duration and the violence of the punishment.

The punishment of the Cross, which followed the scourging, was the punishment of slaves, of robbers, and of those guilty of insurrection.

27 : 32. "*A man of Cyrene * * * They compelled * * * to carry his cross.*"

The Evangelist does not expressly say that Jesus had fallen, but the violence done to Simon of Cyrene, quite near Golgotha, bears out the supposition that the Saviour ad succumbed under the weight of the cross. Tradition is of one mind upon this point.

27 : 43. "*He trusts in God.*"

All these sayings are citations or allusions to the expressions of the Sacred Books. The latter ironical expressions refer to the passage of the Book of Wisdom 2 : 18. These accommodations and this playing with sacred texts are often met with in the mouths of Jewish Priests accustomed, in season and out of season, to make perpetual quotations from the legal books.

28 : 7. "*He is going before you into Galilee.*"

The Lord, it is true, manifested himself at Jerusalem to the Apostles, to the disciples at Emmaus, just as the other Evangelists relate. But it was each time in a private manner, fugitive and rapid, (as just now to the holy women). In Galilee was to take place the absolutely public appearances ; the miraculous fishing, the ascension in the presence of five hundred persons, etc.

I. S. PETER—NOTES.

1 : 1 "Peter."—This name given him by our Lord has replaced in his own mind as in that of others, that of Simon Bar-Jona by which he had formerly been known. In the same way Paul takes the place of Saul as the name of the great Apostle to the Gentiles.

1 : 2. "*The chosen—according to the foreknowledge of God the Father.*"

The word *chosen* and the thought that the disciples of Christ are what they are by the choice of God characterizes the whole teaching of the New Testament.

The "chosen," like the "saints," had become almost a synonym for Christians (2 Tim. 2 : 10; Titus 1 : 1). This thought is referred to the foreknowledge of God. The word hovers between the meaning of a mere prevision of the future, and the higher sense in which "knowing" means "loving" and "approving," as in 1 Cor. 8 : 3; Gal. 4 : 9; and probably Rom. 8 : 29; 11 : 2.

In what way the thought of man's freedom to will was reconcilable with that of God's electing purpose the writers of the New Testament did not discuss. Neither excludes the other, nor is either irreconcilable with the other. Both are facts of man's experience with which we have to deal

and recognize even if sometimes we are utterly baffled with an attempt to reconcile them.

1 : 2. "*To obedience and sprinkling of the blood.*"

In "obedience" we have the active human side of the result. In the "sprinkling" the divine side. Moses had sprinkled Israel according to the flesh with the blood of bulls and of goats. By contact with this the people were brought within the covenant of which he was the mediator (Gal. 3 : 19).

In the same way, S. Peter tells us, believers in Christ are brought within the new covenant by the mystical, spiritual sprinkling on their souls and spirits of the blood of Jesus, and for that sprinkling God had chosen them with a purpose supremely wise to which no time limits could be assigned. As S. John puts it, "The blood of Jesus Christ cleanses us from all sin."

1 : 2. "*Grace to you and peace.*"

The word "peace" stands for the old Hebrew salutation "shalom." The word "grace," "charis," probably stands for the more definite Christian thought, in place of the "joy," or "greeting" (chairein), which, as in Acts 15 : 23, S. James 1 : 1, was the customary opening formula of Greek letters.

1 : 3. "*A living hope.*"

This is a hope not destined as human hopes proverbially are, to be frail and perishable. On the contrary it has of necessity in it, the living elements of a perennial life.

Elsewhere S. Peter lays much stress on baptism. But here it is to be noticed he does not refer to it as the instrument of the new birth, but goes further back than that

to the Resurrection of Jesus Christ as that without which baptism and faith alike would have been ineffectual. In this as in so many other respects his teaching is substantially at one with that of S. Paul. See Rom. 6:3, 4.

1:5. "*Who by the power of God are guarded through faith.*"

The power of God is the force which encompasses and protects us. The faith is that through which, as in the vision of Elisha's servant (2 Kings 6:16), we feel that we are guarded, and see that "those who are with us are more than those who are against us."

1:6. "*If need be.*"

Our sufferings are not from mere chance. They are never allowed to come upon us but for a purpose. They have their necessary place in the process by which God works out the complete and perfect character of his children.

1:7. "*The proof of your faith.*"

Faith is not known to be genuine till it has been proved by sufferings. Gold is purified, but then it perishes. Faith is purified by sufferings, but then it takes its place among the things which do not perish. Yes, and more than that, for when sufferings have been rightly borne by us children of men here below, praise and glory and honor will be ours at the last great day when Jesus comes in the clouds of heaven to judge both the quick and the dead.

1:8. "*Whom, though you have not seen him, you love.*"

S. Peter, like S. Paul, would teach his followers to know Christ no more after the flesh (2 Cor. 5:16). Compare S. John 20:29.

1 : 13. "*So girding up the loins of your mind.*"

Here is an echo of our Lord's words to his disciples as found in S. Luke 12 : 35. Compare Ephesians 6 : 14. The prospect of the coming glories should be our motive to unflagging activity during our sojourn here on earth.

1 : 13. "*The grace which is being brought to you.*"

The communication of grace is continuous. It finds its sphere of action in every successive revealing of Jesus. The beginning of this activity is found in the soul's first consciousness of his presence through every stage of spiritual growth.

1 : 16. "*Ye shall be holy. For I am holy.*"

All members of the Church of Christ partake of the priestly function, in their way offer up spiritual sacrifices, and so must be holy. Compare chapter 2, verse 5.

1 : 17. "*If you call on him as Father.*"

The sequel shows that this attribute of Fatherhood is not thought of as excluding the idea of judgment, but gives assurance that the judgment will be one of the heart as well as of the head.

1 : 18. "*Redeemed.*"

This liberation is not so much from the penalty of an evil life as from the evil life itself.

1 : 19. "*With precious blood.*"

Remembering that the blood is the life, compare this with S. Matth. 20 : 28 ; S. Mark 10 : 45.

The minds of the disciples had been directed to the "blood" thus understood, as connected with the remission of sins, in what we know as the words of institution at the Last Supper (S. Matth. 26 : 28 ; S. Mark 14 : 24 ; S. Luke 22 : 20).

1 : 21. "*Who raised him from the dead.*"

The redemptive act was completed in the shedding of the precious blood, but the Resurrection and the glory of the Ascension were the foundation of man's confidence that the work had been completed.

1 : 22. "*Having purified your souls.*"

Freedom from sensual lust is the purity here implied, but it includes within its range freedom from all forms of selfishness.

1 : 23. "*God's living and abiding word.*"

This is more than any written revelation. It is far more than any preaching or teaching of the Gospel. It is more like what S. John tells us in the introduction to his Gospel.

S. Peter is thinking of a divine, eternal, creative, power working in and on the soul of man. "The word of the Lord," had thus come to the prophets of old. As the writer to the Hebrews tells us: "The word of God . . . is quick and powerful . . . a discerner of the thoughts and intents of the heart. In other words, God manifested speaks to the soul of man. Either the preached or the written word may be the instrument of this, but he may work independently of both, and is not to be identified with either.

2 : 4. "*Rejected, indeed, by men.*"

It was not the rulers of the Jews only, nor the Jews only as a nation, but mankind at large, by whom the head of the corner was rejected.

2 : 5. "*A holy priesthood.*"

As in the time of the patriarchs, as in the original ideal of Israel (Ex. 19 : 5), as in the vision of the future which floated before the eyes of Isaiah (61 : 6), so now in the

Church of Christ, there is to be no separate priesthood, in the Jewish sense of the word, nor are there to be identical functions. All are now to offer spiritual sacrifices as contrasted, with the burnt offerings of Jewish ritual. Compare Rom. 12 : 1.

2 : 5. "*Through Jesus Christ.*"

Here we have the sanction of the Church's use of this form of words in connection with all her acts of prayer and praise, and the implied truth that it is only through our union with Christ as the great High Priest and with his sacrifice we are able to share his priesthood and offer our own spiritual sacrifices acceptably to the Father.

2 : 7. "*Unbelievers.*"

This means more than the mere absence of belief. It implies an active and deliberate resistance.

2 : 8. "*Stumble at the word.*"

The "word," as before intimated, is the sum and substance of the Gospel and even more, that is, the power of God to salvation.

"*They were appointed to this.*"

It is a part of God's appointed order that the disobedient should stumble and be put to shame. Stumbling, however, is not at all identical with being irretrievably lost. Compare Rom. 9 : 11.

2 : 9. "*That you should make known.*"

We are not chosen for our own sakes as Israel was not. We are chosen to act as God's exponents to the world. On this point S. Peter and S. Paul are at one with each other, and with the old Jewish Prophets before them.

2 : 11. "*Fleshly desires.*"

The citizens of the heavenly Jerusalem must keep themselves from everything that tends to render them unfit for their true and abiding home.

2 : 12. "*They speak against you as evildoers.*"

Compare S. John 18 : 30. The disciple must not expect to be above his master. These words show the growth of a widespread feeling of dislike, showing itself in calumny.

"*Glorify God in the day of visitation.*"

Here is charity pure and simple. S. Peter anticipates "a day of visitation." But his hope is not that his enemies may be put to shame and perish, but that they may then glorify God by seeing how in the midst of all chaos and disorder the disciples of Christ were distinguished by works that were nobly done in calmness, obedience, and charity.

2 : 13. "*Be subject to every ordinance of man.*"

The disciples of Christ must submit to all lawfully constituted authority and in no way allow themselves to be suspected of illegal and disorderly conduct.

2 : 14. "*As sent by him.*"

The identity of thought here with Rom. 13 : 3, 4, shows us an interesting coincidence in the teaching of the two Apostles. Both alike recognize that even an imperfect and corrupt government works for a better good than lawless anarchy.

2 : 16. "*As free, and not using your freedom for a cloak of baseness.*"

Under the pretense of Christian freedom many a man

has become rude, overbearing, insolent, without regard to the courtesies and amenities of life. But that was not Christian. It was devilish. They but used their liberty as a cloak of baseness.

"License they mean when they cry liberty," was true of the Apostle's times as it is so often true of us to-day.

2 : 17. "*Honor all men.*"

This means exactly what it says. It does not mean honor *some men.* It means honor *all men.* Honor all men, whether rich or poor, whether high or low, whether exalted or degraded. He carries the image of God, no matter who or what kind of a man he may be for the time being. Honor, then, *all men.*

"*Love the brotherhood.*"

We are all brothers of one family, children of the same Father. Love as such.

2 : 19. "*Suffering wrongfully.*"

Natural impulse sanctions the burning indignation and desire to retaliate for a wrong done. Each party to a dispute thinks himself at the moment in the right. It is only by acting on the principle that the more he believes himself to be in the right the more it is his duty to submit patiently, a man can free himself from an endless entanglement of recriminations and retaliations.

2 : 21. "*For to this you were called.*"

The thoughts of the Apostle travel from the teaching of Christ which he had heard, to the life which he had witnessed. Here is the great law of Christian life learnt well by the early Christians. We "must through much tribulation enter the Kingdom of God" (Acts 14 : 22).

2 : 23. *Who, when he was reviled, did not revile again.*"
Here is a reminder of Isaiah 53 : 7 and recalls many actual scenes in the life of our Lord.

3 : 1. "*In the same way, wives.*"
It is interesting to note that as S. Peter here passes to the relation of husband and wife after treating of master and slave so Aristotle makes these two relations the main foundation stones of his system of politics "without a word."

A quiet demeanor and Christlike conduct will go a thousand times further to convert an unbeliever than pious talk and little genuine Christlike life.

3 : 3. "*The outward adorning of plaiting the hair.*"
These words do not condemn the use of jewelry and attention to the color and style of dress, within the limits of simplicity and economy in comparison with one's means. They do, however, tend to minimize that form of personal adornment and bid women to trust not to them, but to moral and spiritual qualities, as elements of attractiveness.

3 : 4. "*Of great price.*"
God's estimate of value differs from man's. His measure of our worth cannot be gauged by the standard which the world generally applies.

3 : 6. "*Like Sara obeyed Abraham.*"
The sixth satire of Juvenal illustrates the need of such exhortations as this. The general corruption of the empire had extended itself to the life of the home. Not only had adultery and divorce become very common, but wives as a rule had thrown aside all sense of that reverence for

their husbands which the Apostle here indicates as essential to the holiness and happiness of married life.

"*By doing good and not being afraid.*"

The Christian wives of unbelieving husbands have much to bear from them. But they are in no way to be in terror. They are not to cower as if they expect a curse or a blow. Such a demeanor is certain to make matters worse. It is a tacit reproach. It but irritates and annoys. Be certain you are right, S. Peter, as it were, says here, and then go about your daily tasks with a cheerful countenance and without any fear.

"*Whose daughters you became.*"

The daughters of Sarah according to the flesh are here told that they only became her children in the true sense of that term when they reproduced her character. Compare Rom. 4:12.

3:7. "*Live with your wives according to knowledge.*"

The wife is not to be treated as a slave, a concubine, nor as a mistress of the house, alone. She is a helpmeet in the daily toil of life, a sharer in its higher hopes and duties, the mother of children to be tenderly and wisely brought up in the nurture and admonition of the Lord.

3:9. "*Not rendering evil for evil.*"

This clause forbids retaliation in act as what follows forbids retaliation in words.

"*For to this you were called.*"

God blesses so we must bless. He forgives so we must forgive. Vindictiveness in any form is at variance with the conditions on which our inheritance is to come to us and so involves its certain failure.

3 : 15. "*Always ready with an answer.*"

The disciples of Christ are not to take refuge in a silence to which fear might prompt. They are to be ready with a defence, a vindication of their faith and hope. And this answer is to be given, not in a tone of threatening defiance, but in meekness, whether the questions are put by an official or a private person. For the truth should not be made to suffer through any infirmities in its defenders. The spirit of reverential awe toward God is the best safeguard against such infirmities.

3 : 16. "*A good conscience.*"

No skill of speech will alone do the work of the Christian apologist. His life must be in entire accord with his professions.

3 : 18. "*Christ suffered.*"

Compare Hebrews 9 : 26 : 28, and 10 : 6, 8, 18, 26.

"*Endued with life in the Spirit.*"

We have here an antithesis, like that of Rom. 1 : 3, 4 and 1 S. Tim. 3 : 16.

3 : 19. "*In this also he went and preached to the spirits in prison.*"

"In this," means in his human spirit as distinct from the flesh Christ who had preached to men living on the earth now went and preached to the spirits existing separated from the flesh. As S. Paul puts it, Christ "descended first into the lower parts of the earth," that is, into the region which the current belief of the time recognized as the abode of the disembodied spirits of the dead (Eph. 4 : 9). And so when S. Peter tells us Christ "went and preached to the spirits in prison," he means to tell us he went to Hades and proclaimed the good news of man's

salvation to the disembodied spirits there just as he had done while here on earth. Compare S. Matt. 4 : 23 :

3 : 20. "*Who were once disobedient.*"

The range of our Lord's preaching in Hades seems here to be confined to narrow limits. Why this is so we are not told. What was the result is not dwelt upon. The mere fact is mentioned. And many have been the conjectures as to the meaning of the fact. As a matter of history it is known that the article in the creed which tells us Christ "descended into hell" was first put in the Apostles' creed when there was a widespread belief, based mostly on this text, that the purpose of Christ's descent into Hades was to liberate its prisoners. He emptied the prison house, that tradition tells us, he set the captives free, and he raised the cross in the midst of Hades, that there also it might proclaim salvation.

"*In which few, that is eight souls were saved by means of the water.*"

S. Peter sees in the very judgment which swept away so many that which brought deliverance to others. Yet but few were thus saved. And now also comparatively speaking, but few are in the way of salvation. Yet in the thought of the long-suffering of God, the complement to this thought is brought out. God is not willing that any shall finally perish.

3 : 21. "*The counterpart of which now saves us.*"

At first we may not recognize the likeness between the flood which destroyed the world and baptism as a saving ordinance. Yet the deluge only destroyed the evil and gave the human race a fresh start under new and better conditions. And when we take the previous verse into

consideration the flood seems to S. Peter's mind, even to those who perished in it, not merely an instrument of de struction, but an instrument by which even the souls of the disobedient were placed in a position where they were not shut out from the pitying love of the Father who there also did not "will that any should perish."

"*Not the putting away of the filth of the flesh.*"

Christian baptism is far more than an external rite or washing. Of and in itself the outward form is nothing. We can never wash away sin by a mere outward act. The saving power of baptism varies with the activity and purity of the moral consciousness of the baptized.

"Through the Resurrection of Jesus Christ."

Compare Rom. 6:4, 5; Rev. 1:18.

3:22. "*Who has gone into heaven.*"

Compare 1 Tim. 3:16; Rom. 10:9; Eph. 4:9.

If there was a real ascension into heaven, there was also a real descent into Hades. S. Peter seems to echo the words of S. Paul in Eph. 4:9 above referred to.

4:1. "*For he who has suffered in the flesh has ceased from sin.*"

It is a general law of the spiritual life that the very act of suffering in the mind of Christ and for him so strengthens the power of will and faith that the sufferer is by that very fact delivered from the life in which sin is dominant. Rom 7:7–11.

4:5. "*They shall give account.*"

Compare S. Luke 16:2; 1 Cor. 4:5.

The thought of the final judgment should be to all men a motive for patience and courage under false accusations and unjust judgments of men.

4 : 6. "*For this purpose was the good news preached even to the dead.*"

Of some of the dead our Lord himself had taught S. Peter that if they had seen the wonderful works which he had done they would have repented (Matth. 11 : 21). Here he tells us that opportunity has been given.

"That they may be judged indeed in the flesh, etc."

The thought here is very much like that of S. Paul in 1 Cor. 5 : 5 and 11 : 32.

Following the ideas of analogy and continuity, the Apostle here tells us that death does not change the nature and purpose of the divine judgment. The dead had the good news of salvation preached to them that they might be judged by a judgment which is remedial as well as penal. They were judged by the same law as that by which all men are judged, that is according to their deeds. But the purpose of that judgment, like the judgments which come on men in this life, is to rescue them from a final condemnation.

4 : 7. "*The end of everything is at hand.*"

The times in which the Apostles lived was to them "the last times" (1. S. Tim. 4 : 1 ; 1 S. John 2 : 18).

The end of all they had lived in, the end of one great dispensation of the Father's inscrutable Providence came with the preaching of the Apostles and the destruction of Jerusalem.

4 : 8. "*Being hearty and earnest in your love.*"

A hearty and earnest love is the greatest of all marks of a true Christ-like spirit according to S. Peter, as it is with S. John and S. Paul. Compare 1 Cor. 13 and S. John's Epistles.

"*Love covers a multitude of sins.*"

Love covers, that is, forgives the sins of others and does not expose them. Compare Prov. 10 : 12. This meaning, however, need not exclude the other suggested by S. James 5 : 20. Compare also Luke 7 : 47. With such a double meaning the text reminds one in its width of that well known saying handed down to us by the greatest of all Englishmen when he writes :

"The quality of mercy—is twice blest.
It blesses him that gives and him that takes."

4 : 9. "*Ministering as good stewards.*"

We cannot too often be reminded that we are but stewards, not possessors, of what God has given us in our material and spiritual life. Compare 1 Cor. 4 : 1 ; Tit 1 : 7 ; S. Luke 12 : 42 ; 16 : 1–12.

4 : 11. "*That in everything God may be praised.*"

Compare S. Matth. 5 : 16 ; 1 Cor. 10 : 31.

This is naturally followed by an ascription of praise in the manner of S. Paul.

4 : 12. "*Do not be astonished at the fiery trial.*"

All those who wish to live religiously in Christ Jesus will be persecuted. Acts 14 : 22 ; 2 Tim. 3 : 12.

This is the leading purpose and character of suffering. It tries our faith. The faith which endures is the stronger and purer for the process.

4 : 13. "*Rejoice.*"

Compare S. Matth. 5 : 12.

When S. Peter first heard such thoughts from the Master he no doubt himself was astonished. But since that time he has tried and proved the truth of them.

4 : 14. "*If you are reproached with the name of Christ.*"

In chapter 3 : 14 we found an echo of the beatitude in S. Matth. 5 : 10. Here we have the counterpart of the more personal "for my sake" in S. Matth. 5 : 11.

4 : 15. "*For let none of you suffer as a murderer.*"

Here is a reference to a tendency more or less prevalent in all times of persecution, whether of Christians by the heathen, or of one body of Christians by another, that is, an altogether false idea which leads men to pose as martyrs when they ought rather to be classed with ordinary criminals and to be treated and thought of only as such.

4 : 17. "*What shall be the end of those?*"

Compare Rom. 11 : 21; Jeremiah, 25 : 29; 49 : 12; Ezekiel, 9 : 6.

4 : 18. "*And if the good man is scarcely saved.*"

A time of great tribulation was coming on the earth. At that time, but for the sake of the chosen ones no flesh should be saved. S. Matth. 24 : 22.

4 : 19. "*So let those who are suffering according to the will of God.*"

Pain and persecution really work out the Father's will in us. They are permitted by him for this purpose and they are controlled by him. He allows nothing to come upon us greater than we can bear and profit by. His grace is always sufficient for us. His will is always good and loving. He plans and executes in us only our completeness in Him in perfect holiness. 1 Thess. 4 : 3.

5 : 1. "*Who am a fellow elder.*"

The apostle puts himself on a level with the elders to

whom he is writing. There is no taint of condescension here. There is not the least intimation of superiority of rank or of personal authority.

5 : 2. "*Tend the flock of God.*"

Compare S. John 21 : 16; Acts 20 : 28; 9 : 7. The shepherds' duties had from a very early time been a parable of that of rulers and teachers. Psalm 78 : 70, 71.

In the Old Testament the shepherds of the people were always the civil rulers of the nation. In the New Testament on the other hand the shepherd of the flock is its spiritual guide and teacher.

"*Nor yet for sordid gain.*"

Even in the troubled times in which S. Peter wrote there was enough wealth in the Church to make the priest's office a lucrative one. For baser natures there was the temptation of using spiritual influence for secular ends Like the Pharisees before them they had the opportunity to devour widows' houses (1 Matth. 23 : 14). They could "lead captive silly women" (2 Tim. 3 : 6; Titus 1 : 11). The calling of a Presbyter might be made as disreputable an occupation as any on the face of the earth.

5 : 3. "*Nor as lording it over the charge allotted you.*"

The love of power for the sake of power is as great a hindrance to true pastoral work as avarice. The whole history of the Church shows how fatally it has worked on souls which had conquered or had never known the baser temptation. See S. Matth. 20 : 25–28; S. Luke 22 : 24–26; 2 Cor. 12 : 20.

"*Examples to the flock.*"

The influence of example is more powerful than any authority, and to attain that influence is the best safeguard against the abuse of power.

5 : 6. "*In due time.*"

S. Peter does not say that the exaltation of victory will come in this life. He does not say it will not come till the Resurrection. With the full assurance of a genuine living faith he is content to leave "the times and the seasons in the Father's hands." It should be the same with us.

5 : 7. "*Throwing all your anxiety on him.*"

Compare S. Matth. 13 : 22; Luke 8 : 14; 21 : 34. Our anxiety is to be swallowed up by our trust in the loving Providence of the Father.

5 : 9. "*The same sufferings are being accomplished in your brothers.*"

We are not alone in our sufferings. Far and near are comrades of ours fighting the same battles and enduring the same afflictions. The realization of such a thought cheers us and helps us very materially in our effort to endure to the end.

5 : 10. "*Will himself restore, establish, strengthen you.*"

Compare S. Matth. 10 : 24, 25, S. Luke 6 : 40; 1 Cor. 1 : 10; 2 Thess. 2 : 17; 3 : 3; S. Matth. 7 : 25; S. Luke 6 : 48; 1 Cor. 3 : 11.

5 : 12. "*By Silvanus our faithful brother.*"

Silvanus here mentioned by S. Peter has been identified with Silas mentioned in Acts 15 : 22, 32, 40, with the Silvanus of 1 Thess. 1 : 1, 2; 2 Cor. 1 : 19.

"*This is the true grace of God.*"

S. Peter, the Apostle of the Circumcision here bears witness to the genuineness of the teaching of S. Paul the Apostle of the Gentiles. For it is to be kept in mind the

churches in the region to which this letter goes were founded by S. Paul. So now, as when he and S. John and S. James gave to Paul and Barnabas the right hand of fellowship (Gal. 2:9), S. Peter recognizes "the grace of God" which had been given to them and through them.

5:13. "*She who is in Babylon.*"

From whom this salutation comes is not definitely known Some think it means the church in Babylon, some think it was S. Peter's wife or some other prominent member of the church there.

The Babylon referred to has been thought to be the apocalyptic Babylon of S. John's Revelation, that is Rome. But more recent commentators think it is Babylon on the Euphrates.

5:14. "*Salute each other with a kiss of love.*"

Compare Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12.

The separation of the sexes when the church met for worship, which was probably inherited from the Jewish synagogue, was a safeguard against the scandal which the practise might otherwise have occasioned. In the thirteenth century, when the sexes were no longer separated, the practice was discontinued.

II. S. PETER—NOTES.

1 : 1. "*Through the fairness of our God.*"

There is no "respect of persons" with our God. Compare Acts 10 : 44; 15 : 8, 9.

1 : 5. "*Knowledge.*"

This means the moral discernment of those who understand what the will of the Lord is, Eph. 5 : 17; of those who have their senses exercised to distinguish between good and evil, Heb. 5 : 14. This kind of knowledge is to be gained only by the practice of virtue.

1 : 9. "*For he who has not these is blind.*"

We are to pass on from one attainment in the divine calling to another, for if we do not do so we sink back of necessity into a want of power to see even the first principles of the Kingdom of God.

"*Short-sighted.*"

The man in this condition of his spiritual life sees only what is near at hand, the allurements and provocations that spring from the lower man in him. He has lost the power to see the far-off things of eternal life.

1 : 10. "*To make your calling and selection sure.*"

Compare 1 S. Peter 1 : 2; 2 : 21; and notes on them.

1 : 19. "*Till the day dawns and the day star rises in your hearts.*"

In S. Paul's thought the "day" is identical with the coming of the Lord as an objective fact; the close of the world's night of ignorance and moral darkness. Here the addition of the words "and the day star rises in your hearts" fixes its meaning as in some sense subjective. The words point to a direct manifestation of Christ to the soul of the believer as being higher than the "prophetic word," as that in its turn had been higher than the attestation of the visible glory and the voice from heaven. Compare 1 S. Peter 2 : 9; S. Luke 1 : 78.

1 : 20. "*No prophecy of Scripture comes from private interpretation.*"

The Apostle here calls on men to give heed to the prophetic word on the ground that no prophecy authenticated as such as being recognized as part of the Old or New Testament comes by the prophet's own interpretation of the facts with which he has to deal. It is borne to him from that which is, in the truest sense of the word, an inspiration.

1 : 21. "*By the will of man.*"

Compare S. John 1 : 13.

"*Men spoke from God being moved by the Holy Spirit.*"

These words assert in the fullest sense the inspiration of all true prophets. Their work does not originate in their own will. The mode and degree of their inspiration, however, and its relation to the prophet's co-operating will and previous habits of thought are left undefined.

2 : 1. "*But false prophets came also among the people.*"

The section of the Epistle which now opens was either

taken to a great extent from S. Jude, or S. Jude was taken from it, or both were taken from a common source.

The warning against false prophets here given is to be compared with S. Matth. 7 : 22 ; 24 : 24 ; 1 S. John 4 : 1.

"*Denying even the Master who bought them.*"

No words could better assert the truth that the redemption with the precious blood of Christ was universal in its range than these. The great sin of these teachers was that they would not recognize their position as redeemed men which of right belonged to them.

The denial referred to may be either a formal rejection of Christ as the Son of God, like that referred to in 1 John 2 : 22, 23 or to a more practical denial shown forth in base and godless lives.

2 : 3. "*With covetousness they shall with feigned words make merchandise of you.*"

This greed of gain, found in strange union with high flown claims to a higher knowledge and holiness than that of other men seems to have been one of the chief features of the Apostolic age. Our own times are very much like it.

2 : 4. "*Cast them into Tartarus.*"

The use of a word so closely bound up with the associations of Greek mythology is a phenomenon absolutely unique in the New Testament.

2 : 6. "*Having made them an example.*"

S. Peter does not see in the supernatural destruction of the cities of the plain an exception to the normal order of the Divine government. It was rather a pattern instance of the judgment sure to fall, sooner or later, on all who were guilty of like sins.

Compare 1 S. Peter 3 : 20; S. Luke 17 : 26–29; Isaiah 1 : 9, 10; Ezek 16 : 48–56.

2 : 13. "*Luxuriating in their love feasts while they feast with you.*

The love feasts of the early Christians were a kind of social club feast, at first, perhaps connected in time and place with the Lord's Supper, but afterwards first distinguished and then divided from it. They were a witness of the new brotherhood in which the conventional distinctions of society were suspended, and rich and poor met together with the distinct recognition of the fact that the Lord is the maker of them both.

Disorders connected with them led to their discontinuance. 1 Cor 11 : 21 as well as the present text show the beginning of these disorders at a very early period.

2 : 19. "*Promising them liberty while they themselves are slaves of corruption.*

The Council of Jerusalem had imposed restraints alike on participation in idolatrous feasts and on sins of impurity (Acts 15 : 29). S. Peter here refers to those who are treating that Council's rulings with disdain. Compare 1 Cor. 8 : 9; 10 : 23.

2 : 22. "*It has happened to them according to the true proverb.*"

Stress is laid on the fact that there had been a real change. Those who after baptism returned to the impurity they had renounced, were in the Apostle's eyes, no better than the unclean beasts. Compare S. Matth. 7 : 6.

3 : 1. "*This is now, beloved, the second letter.*"

A new section of the epistle opens.

The thoughts of the Apostle now turns to mockers who make merry at the delay of the coming of the Lord.

3:3. "*Following their own desires.*"

The habit of self-indulgence is always the natural parent of the cynical and scoffing sneer.

3:4. "*Where is the promise of his coming?*"

S. Paul had written time and again as if he expected to be living on the earth when the Judge of all the earth should finally come (1 Thess. 4:15; 1 Cor. 15:51; 2 Cor. 5:4), and yet he had not come, so some men began to think the coming was a delusion.

"*Fell asleep.*"

Compare S. John 11:11; 1 Cor. 11:30.

In Christian language the old idea of death as a sleep is perpetuated in the term "cemetery"—sleeping-place, as applied to the burial of the dead.

3:6. "*The world * * * perished.*"

This word carries with it not simply the idea of destruction pure and simple, but rather that of a change, or breaking up of an old order, by which a new and higher order is introduced.

The seed thrown on the ground decays and dies, but that is the very condition by which alone the new life germinates and starts afresh in the circle of its being.

3:7. "*Stored up for fire.*"

Compare S. Mark 9:49 and note on it.

3·8. "*One day is * * * as a thousand years.*"

A day may be as important with results for the spiritual history of mankind or of an individual soul as great as those of a millennium. The period of a millennium may be but as a day in the evolution of the great purposes of God.

3 : 14. "*Go to work earnestly.*"

Here is seen a trace of our Lord's words in S. Matth. 24 : 46.

3 : 15. "*The longsuffering of our Lord is salvation.*"

Men were impatient and considered the longsuffering of God as tardiness in the fulfilment of his promises. The true way of looking at it was to see in it the working out of his plan of salvation.

"*Our beloved brother Paul.*"

These words imply a full recognition of S. Paul's work as a brother in the Apostleship. Compare 1 S. Peter 5 : 12 and note on it. See also 1 Thess. 4 : 5 and 2 Thess. 2. These latter were written when Silvanus was with S. Paul. Compare also Eph. 1 : 4; 2 : 7; 3 : 9–11; Col. 1 : 20.

3 : 16. "*As they do also the other Scriptures.*"

Few passages are more important than this in its bearing on the growth of the canon of the New Testament. It shows that the distinctive term of honor used of the books of the Old Testament was applied without reserve to S. Paul's writings.

3 : 18. "*But grow in grace and knowledge.*"

Here, as in chapter one, five, stress is laid on knowledge as an element of growth, partly as essential to completeness in the Christian life, partly, also, perhaps, in the reference to the knowledge falsely so called (1 Tim. 6 : 20).

S. JUDE—NOTES.

1 : 1. "*Jude.*"

S. Jude, the writer of this letter, was a brother of S. James the writer of the letter bearing that name.

"*Beloved of God.*"

Compare 1 Cor. 16 : 19; Philippians 4 : 4.

1 : 3. "*To contend earnestly for the faith which was once for all delivered.*"

Compare for the word "contend," Col. 1 : 29; 4 : 12.

The expression here used finds a close parallel in the "striving together for the faith" of Phil. 1 : 27.

Faith is obviously to be taken in its objective sense, as being the belief of the Church universal. This 'faith" was first of all imparted orally to every convert and took its place among the traditions of the Church (2 Thess. 2 : 15; 3 : 6), the *noble deposit*, "the good thing committed to their trust," which all pastors and teachers were to watch over and to pass on to others (2 Tim. 1 : 14), identical with the "form of sound words" (2 Tim. 1 : 13).

In the words which describe the "mystery of godliness" (1 Tim. 3 : 16), and in "faithful sayings" of the Pastoral Epistles (1 Tim. 1 : 15; 3 : 1; 4 : 9; 2 Tim. 2 : 11; Titus 3 : 8), we have probably portions of this traditional faith.

It was now imperiled by teachers who denied it, both in their teaching and in their life, and it was necessary for men like S. Jude and the other New Testament writers to redouble their efforts to maintain it unimpaired.

1 : 4. "*Turning the grace of God into lasciviousness.*"

This description agrees with that in 2 S. Peter 2 : 18, 19. See note on that text. Under the pretence of magnifying the grace of God (Rom. 6 : 1), such men, under the guise of Christian liberty, led base and licentious lives.

Compare 1 Cor. 6·9–18; 2 Peter 2 : 2: 1 S. John 3 : 7–10.

1 : 6. "*Angels who did not keep their own principality.*"

See 2 Peter 2 : 4 and note.

"*Left their proper habitation.*"

This seems to imply such a descent from the region of heaven to that of earth as that referred to in the language of Genesis 6 : 2.

"*He has kept in perpetual bonds under darkness.*"

S. Jude's language like that of S. Peter in his second epistle, chapter two, follows the traditions of the book of Enoch. The resemblance between this tradition, that of the Zoroastrian legend of the fall of Ahriman and his angels, and that of the punishment of the Titans by Zeus in the mythology of Hesiod, shows the widespread currency of the belief referred to.

1 : 7. "*Gone after strange flesh.*"

Moral and physical impurity, and not simply or chiefly pride, as in the mediæval traditions of Caedmon and Milton, is here shown to be the leading feature of the fall of the angels.

1 : 10. "*But these revile whatever they do not know.*"

Compare Col. 2 : 18.

"*What they understand naturally like the creatures without reason.*"

Here is a reference to the natural impulses of sensual desire which the false teachers referred to understood all too well, but which they perverted either to the mere gratification of lust, or to that gratification in a way contrary to the laws of nature.

Compare Rom. 1 : 26–27.

1 : 11. "*They went in the way of Cain.*"

Lust is hard by hate. Such false teachers, therefore, as just referred to, must of necessity become murderous and malignant as well as sensual.

1 : 12. "*These are they who are hidden rocks in your love feasts.*"

See 2 Peter 2 : 13 and note.

"*Feed themselves.*"

These teachers of impurity, instead of submitting themselves to the true pastors of the Church, came in like the false shepherds of Ezek. 34, 1, 2, 8. 10, to feed themselves, that is, to indulge their own lusts in defiance of authority.

1 : 13. "*Wandering stars.*"

These false teachers are like comets or shooting stars, whose irregular appearance startles and terrifies men, and then they vanish into darkness. Such is the parable of the short-lived fame and baleful influence of the false teachers whom S. Jude has in view. They, too, were drifting away into eternal darkness.

1 : 14. "*To these also Enoch, ... prophesied.*

The words which follow are almost a verbal quotation from the Book of Enoch.

1 : 16. "*Admiring persons.*"

Compare S. James 2 : 1 ; Gal. 2 : 6 ; S. Matth. 22 : 16.

The phrase occurs in the Septuagint, Gen. 19 : 21 ; Lev. 19 : 15. The temper characterized is that which fawns as in wondering admiration on the great, while all the time the flatterer is simply seeking what profit he can get out o him whom he flatters.

1 : 18. "*There will be mockers.*"

See 2 Peter 3 : 3 and note.

1 : 19. "*These are they who make separations.*"

The false teachers and mockers spoken of drew lines of separation which Christ did not draw. They claimed for themselves a higher Christian knowledge than the ordinary brother. See 2 S. Peter 2 : 19 and note. They lost sight of the unity of Christ's Church and preferred the position of a sect or party. In doing this they united the exclusiveness of the Pharisees with the sensuous unbelief of the Sadducees.

1 : 20. "*Praying in the Holy Spirit.*"

The thought here given expression to corresponds with S. Paul's language in Rom. 8 : 26 and the almost identical phraseology of 1 Cor. 14 : 15. What is meant is the ecstatic outpouring of prayer in which the words of the worshipper seem to come directly from the Spirit who "helps our weakness" and "makes intercession for us," it may be in articulate speech, it may be, in "groanings which cannot be uttered." Rom. 8 : 26.

1 : 25. "*To the only God our Saviour.*"

Compare 1 Tim. 1 : 13.

The Father, no less than the Son was thought of by S. Peter as well as by S. Paul as the Saviour and preserver of all men.

S. JAMES—NOTES.

The contents of the epistle of S. James have well been called the wisdom of S. James. For no book of the New Testament, not even excepting S. Matthew's Gospel, has such an exclusive savor of the old Hebrew wisdom literature.

The epistle as a whole seems to divide itself naturally into five main divisions, and these again into two each, one of which is less rhythmic and shows the traces far less distinctly of parallelism, while that which follows has both of these to a more marked extent.

The first chapter begins thus with little rhythm and parallelism and then at verse nine rises more surely to both.

1 : 1. "*To the twelve tribes.*"

At the time this letter was written, Judah and Benjamin had to a great extent returned to the Holy Land from their captivity, though great numbers of both tribes were living in various parts of the world. The remaining ten had lost their tribal distinctions and have long since perished from all historical record.

Long before the destruction of Jerusalem Jewish colonists were found in many parts of Europe as well as Asia and suffered from time to time through the persecutions of their enemies. But even where they suffered most they sprang again from the same undying stock, however much it had been hewn by the sword, or burnt by the fire.

1 : 2. "*Consider it all joy*," etc.

The apostle is following the same line of thought as that expressed in Heb. 5 : 14. By use our senses may be exercised to the discernment of good and evil. The graces of God given to the soul grow and enlarge on the same principle as the powers of body and mind. If, then, they are allowed to go without exercise they must of necessity at length decay and die. For just as the veteran who has learned to face habitual danger as a duty is more trustworthy than a raw recruit, so it is with the Christian soldier in his spiritual warfare. In the words of S. Paul (2 Tim. 2 : 3), he must "endure hardness." It is only thus he can become strong in the strength which God supplies. Innocence that has never been tried is beautiful to look upon. But there is a higher stage of the same virtue,—purity won by long and often bitter conflict with the powers of darkness and of death.

Temptation is not sin.

You cannot, the old German divine tells us, you cannot prevent the birds flying over your heads, but you can prevent their making nests there.

1 : 4. "*Let endurance have its perfect work*."

The grace of endurance will not come to its full beauty in an hour. Emotion and sentiment have their place in the beginning of a Christian career, but that is not to be the end of the matter. Until we have won life by endurance the perfect work of God is not worked out in us.

1 : 6. "*Without any doubts*."

Here S. James re-echoes the words of our Lord to his wondering disciples as they looked at the withering fig tree. (S. Matth. 21 : 21).

Faith, in the beginning, is the gift of God, but it is ours

to tend it and use it with love and zeal or its precious faculties will soon be gone.

1 : 9. "*Let the lowly brother.*"

Willingness for Christ's service, whether it is great or little, is the right condition of mind for all disciples. Pleasure is naturally felt by most at the prospect of a rise in the world. But there are some fine spirits who fain would shrink from anything like exaltation. To these the kindly apostle writes that they may take heart and not fear the greater dangers which of necessity go with a higher call.

1 : 10. "*And the rich in his humiliation.*"

God puts down one and raises up another. Psalm 75 : 7. This seems to be the suggestion of this passage, while it further suggests that the poorest may be "rich toward God," and the rich may be very poor in his sight. Compare Rev. 2 : 9 : 3 : 17.

1 : 11. "*The sun rises with the scorching heat.*"

Compare Isaiah 40 : 6–8.

"All flesh is grass":

And all the goodliness thereof is as the flower of the field.
The grass withereth,
The flower fadeth:
Because the Spirit of the Lord bloweth upon it.
Surely the people is grass.
The grass withereth;
The flower fadeth,
But the word of our God shall stand forever."

"*In this way, too, will the rich man fade away.*" It is not the rich brother who is to fade away in his goings. It is those who put their trust in riches (S. Mark 10 : 24). Even money wrongly gotten can be used by him who has turned from his evil ways to make friends who will receive him into the eternal tents (S. Luke, 16 : 9).

The rich will indeed perish in their journeyings for the sake of gain. We of these latter days as well as the rich Jews to whom these words were first addressed need the same plain reminder.

1 : 12. "*Blessed is the man who endures temptation.*"

The apostle links this blessing with those of our Lord in the Sermon on the Mount. S. Matth. 5 : 3–11.

1 : 13. "*Let no one say when he is tempted.*"

The true Christian neither gives way to sin that grace may abound (Rom. 6 : 1), nor does he think for a moment that God and so power invincible is drawing him from the good.

Our Christian heritage teaches us better things than that. It tells us, all things are working together for our good. Good will triumph at last. Yet we are at the same time taught humility and watchfulness over the evil within and without us.

"*He tempts no one.*"

Our God permits temptation, but he himself does not tempt the children of men. He permits them that by them we may be strengthened, if we will, for his greater service. Here is the Christian conflict and the secret of God's ways with men.

1 : 14. "*Each one is tempted,*" etc.

No power of hell can force its way into the heart of man without his own consent. Only by a man's own treason can the enemy of his soul enter in and reign there.

1 : 15. "*Then the desire, when it has conceived.*"

The effect of sin is death. The sinful act is mortal. The result is inevitable. As poison to the body so is sin to the soul. There are antidotes to both, but they must be given in time. The door of mercy does not stand open forever, nor can the fountain opened for sin and unclean-

ness (Zech. 13 : 1) flow on without end. For, as the wisdom of God in Prov. 2 : 24–26 says, I have called and ye refused. Yes, as S. Paul puts it (Rom. 6 : 23) : " The wages of sin is death."

1 : 16. " *Do not be deceived.*"

S. James the Wise has been dwelling on the negative side of the Father's character. He now turns to the features of the positive side.

1 : 17. " *Every good giving and every perfect gift,*"

This beautiful sentence, more musical still in the Greek, is thought to be a fragment of some Christian hymn. Compare 1 Cor. 12 : 4.

" *With whom can be no variation.*"

There are changes of the heavenly bodies and eclipses of one or another, but there is no such variation with God. Compare Malachi 3 : 6.

" 1 : 18. " *He brought us forth by the word of truth.*"

There is a greater witness to God's goodness than that which is written on the dome of heaven. It is the regeneration of man. The old creation was " by the Word " (S. John 1 : 3, 10.) The new is by him also. So tenderly is this declared that a maternal phrase is used,—brought forth. And even though a woman may forget her son (Isaiah 49 : 15), yet will he never leave us nor forsake us (Hebr. 13 : 5).

1 : 20. " *The wrath of man does not work the goodness of God.*"

This warning needs to be sounded in the ears of Christians to-day as ever of yore. We are not less apt than Jonah of old to say quickly and in self-excuse, " I do well to be angry."

Many a holy work of Church and home has been hin-

dered and destroyed in this way! And if these golden words of the first Bishop of Jerusalem had been heeded there never would have been a page of her long history blotted with the blood of a religious war.

1 : 21. "*The implanted word which is able to save your souls.*"

The idea of salvation here conveyed is so potentially and not actually. Tended and cared for, it will grow into a tree of life, whose fruit will heal the wounds of sin. So the growth of this plant of God is largely in the hands of each individual soul of man.

The highest conception of God to the Greek mind was the idea of intellectual sufficiency and contemplation. The Oriental strives for extinction and nothingness. But the Christian is given the sure and abiding hope of the glorified body, the enlightened soul and the perfected spirit working the will and praise of its Maker and Redeemer forever.

1 : 22. "*Doers of the word.*"

No acquaintance with the Bible apart from the practise of its precepts will avail the Christian any more than it did the Jew.

Compare Rom. 2 : 13.

1 : 25. "*This man will be blessed in his doing.*"

Here again we have a reminder of the Beatitudes and the close of that sermon of which they are the beginning. The blessedness of this humbly active Christian is like that of the wise man there spoken of (S. Matth. 7 : 24–25).

1 : 26. "*If any one thinks he is religious while he does not bridle his tongue.*"

The first mark of true religion is gentleness of tongue, just as the contrary, blasphemy, is the worst sin of all.

1 : 27. "*Pure religion. . . . is this,*" *etc.*

Here is the double proof of the perfect life of holiness whose savor is a perpetual incense before the Throne of God. The help afforded the helpless is the first of the two requirements, and it often is a means to bring about the second, that is, that spotless condition of holiness which marks, and will ever mark, the true follower of the Lord Jesus.

Compare S. Matth. 25 : 40.

2 : 1. "*My brothers, do not hold the faith. . . . with respect of persons.*"

Compare S. Jude, verse 16.

The lesson here taught is distinctly addressed to believers, and its severity is the greater because of the Apostle's unhappy consciousness of its need. What might be endurable in a heathen or a Jew cannot be tolerated for an instant in a professed follower of the lowly Jesus. And this seems to be a further reason for the indignant expostulation and condemnation of verse 14.

Compare 2 Cor. 8 : 9; Phil. 2 : 4–7.

Were these fundamental facts of the Christian faith believed in at that time? Are they now? Why then such folly and shame as acceptance of outward appearances according to the dictates of the world's fashionable society?

The true Spirit of Christ does not lead us to contempt for even earthly dignities such as is affected by some of his ignorant followers. For true reverence and submission to constituted authority are in no way condemned by such passages of Scripture as this. Yet the undue excess of these is condemned. The preference for vulgar wealth, the worship of success of and in itself is nothing more nor less than the basest kind of idolatry.

2 : 5. " *Did not God choose those who are poor.*"

Compare S. Luke 6 : 20.

The way to the Kingdom of God is nearer and less cumbered for the poor than for the rich. The trials and troubles of the poor have a tendency to keep them humble and to lead them to look to God for aid in their need and so to become " poor in spirit " (S. Matth. 6 : 3).

2 : 6. " *Do not the rich oppress you ?* "

This refers to the rich as a class. Not every individual is meant. It refers to those who trust in their riches (S. Mark 10 : 24), who make them a power for evil instead of for good.

2 : 11. " *For he who said.*"

Everybody has favorite vices and indulgences, and most men.

" Compound for sins they have a mind to
By damning those they're not inclined to ;

and they forget the same Lawgiver has laid his restrictions on every sort and kind.

2 : 13. " *For judgment is without mercy to him who has showed no mercy.*"

Here again are echoes of our Lord's words in S. Matth. 6 : 1, 2, etc., and a reference to the thought of his parable of the Unjust Steward in S. Matth. 18 : 21–35.

Those who have no pity are themselves wretched cowards. They can be moved by fear when they cannot be by love.

" *Mercy glories over judgment.*"

Compare S. Matth. 9 : 13.

2 : 14. *If any one says he has faith but has no works.*"

Faith must be embodied in acts. The two cannot be separated. S. James here warns us against the delusive notion that it is enough for men to have religious emo-

tions, to talk religious language, to have so called religious knowledge, and to profess the regulation religious belief, without the habitual practise of religious duties implied in a true love of God and man, and the daily devotion of a pure and noble individual life.

Here we have the recurring thought dwelt on and used as a sort of refrain: "Can faith without works save a man?" This idea is so brought out that the whole piece from verse 14 to 26 is divided into three parts, each part forming a regular envelope stanza.

2:19. "*The demons.*" See note on 3:15.

3:1. "*The greater judgment.*"

Not one of us lives to himself nor dies to himself (Rom. 14:7). If this is true of the ordinary man, how much more is it true of those who attempt to teach others. "Who is sufficient for these things?" (2 Cor. 2:6).

Do not let every man set himself up to be a teacher.

3:2. "*In many things we all offend.*

Humble indeed was the holy mind of S. James. But this confession of error uplifts him in all right appreciation. It is the very weaknesses of Peter and Paul and James which endear them to us. It is by these we know assuredly that they were "men of like passions" with ourselves (Acts 14:15), and that where they succeeded, we, by the like grace of God, may also win the crown.

3:2. "*A perfect man.*"

Control over one's tongue does not in itself constitute perfection, but it is a crucial test indicating whether one has attained to it.

"*The whole body.*"

This phrase is used to sum up the aggregate of all the temptations which come to us through the avenues of sense.

3 : 3. " *We put the horses' bridles into their mouths.*"
The thought of man's power over brute creatures and natural forces, and of his weakness in the far greater sphere of self-control, suggests the striking and graphic parallel in one of the choruses of Sophocles' Antigone:

" Many the wonders of earth,
But none more so than man.
E'en he across the sea
White with the wintry blast
Goes sailing on between
The billows that surge round.
* * * * *
Of mountain-ranging beast and that
Of plain is he the master by
His wiles. With neck-encircling yoke
The shaggy-maned horse
And mountain bull he decks" (332–350).

And another passage (Antigone 475) :

" So I have seen
Quite high-strung horses broken in with a
Small bit."

3 : 5. *How great a forest a little fire kindles.*"
This image is constantly recurring in poetry ancient and modern. S. James seems to have been thinking of the wrapping of some vast forest in flame by the falling of a single spark of fire among its dead leaves.
So Homer sings :

" As when a spark scarce seen will set ablaze
The illimitable forest." Iliad, 2 : 455.

And Virgil :

" And wraps the forest in a robe of flame."

3 : 6. "*Is ever being set on fire itself by gehenna.*"

S. James does not shrink from tracing sins of speech to their source. The fire of man's wrath is kindled from beneath as the fire that cleanses is kindled from above.

Gehenna, it is to be remembered, is a Hebrew word for the place of torment. The plain English of it is valley of Hinnom. It does not answer to the Greek word Hades, which means the place of departed spirits, but to the Greek word Tartarus, the symbol to them of the dread penalties of evil. Compare S. Matth[illegible] : 22 ; S. Mark 9 : 43.

3 : 14. "*Do not glory.*"

Do not glory over any one.

This was likely to be the besetting sin of the party of the Circumcision in relation to the heathen converts and so was checked by S. James just as afterwards, when the prospect of the rejection of Israel was becoming a certainty, it became in its turn the sin of the heathen converts, and was then checked by S. Paul (Rom 11 : 18).

3 : 13–18. Here is an envelope stanza on true wisdom.

3 : 15. "*Demon-like.*"

This epithet does not state that the false wisdom comes from the devil, it is to be noticed, but that it was *demon-like*, that is, partakes of the nature of the demons or unclean spirits who, as in the Gospels are represented as possessing the souls of men and reducing them to the level of madness. Such, S. James shows us, is the character of the spurious wisdom of the many teachers of verse 1. Met together in debate, wrangling, cursing, swearing, one would take them for an assembly of demoniacs. Their disputes were marked by the ferocity, the egotism, the boasting, the malignant cunning of the insane. S. Paul's account of the doctrine of demons (1 Tim. 4 : 1), that is proceeding from demons, not from the Spirit of God, pre-

sents a striking parallel. See also chapter 2 : 19, which shows how much S. James' thought shad been directed to the phenomena of possession.

3 : 17. "*Forbearing, persuasive.*"

True wisdom shows itself, S. James would say, in that subtle yet gentle power to persuade and win which we all feel when we come in contact with one who is clearly not fighting for his own rights, but for the cause of Truth. "*Without vacillation.*"

This is the condition necessarily antecedent to the power to be *without hypocrisy* Where the purpose is single there is no risk of a simulated hypocrisy.

3 : 18. "*The fruit of right-doing.*"

Every good deed is a fruit produced by the good seed sown in the good soil and not choked by thorns. And in its turn, every such deed is as the seed of a future fruit like in kind. It is sown in peace by those who make peace. Compare S. Matth. 5 : 9. Note also the resemblance between this portraiture of true wisdom and the picture which S. Paul draws in 1 Cor. 13, of the excellence of Love. Differing as the two teachers did, in many ways in their modes of thought and language, S. James fastening on the more practical, S. Paul on the more spiritual, aspects of the Truth as it is in Christ, there was an essential agreement in their standard of the highest form of the Christian character. A comparison of the two helps us to understand how the one teacher held out the right hand of fellowship to the other (Gal. 2 : 9), and it also leads us to hope for a like accord now among men who seem to differ in their conception of Christian truth, if only they agree in their ultimate aim and purpose of life and feel in the depth of their being that all true love is Wisdom and all true wisdom is Love.

4 : 1–10. Here is a long envelope stanza on wars and fightings among men.

4 : 2. "*You desire and do not have.*"

The genesis of evil is here traced somewhat in the same way as in chapter 1 : 15, which see and note on it. The germ here is found in desire for what we do not have and in the sins of David (2 Sam. 11 : 1), and of Ahab (1 Kings 21 : 2–4). That desire becomes the master passion of a man's soul and hurries him on to crimes from which he would at first have started back with horror and the deepest dismay.

"*You do not have because you do not ask.*"

Here is the secret of many a man's restless cravings and ever-recurring disappointments. He never once stops to make his wants the subject of true and earnest prayer.

Compare Philip 4 : 6. With S. James, as with S. Paul, prayer is ever the condition of contentment and joy.

4 : 4. "*You ask and do not receive.*"

But such men do ask, S. James here admits, but he shows what kind of asking it is. They only ask that they may spend what they get on their lusts. All such asking is vain. No prayer which is simply for the satisfaction of our base nature can be answered by our heavenly Father, except to our hurt.

"*The friendship of the world is enmity with God.*"

Here is another echo from the Sermon on the Mount (S. Matth. 6 : 24; S. Luke 16 : 13).

4 : 6. "'*God resisteth the proud*
But giveth grace to the humble."

S. James the Wise quotes again from that book of Wisdom, Proverbs 3 : 34.

4 : 7. "*Resist the devil and he will flee from you.*"

This rule points to the true field for the exercise of the fighting element which enters into man's nature. Not in strife and bitterness against each other, not in setting ourselves against the will of God, but in taking our stand against the enemy of God and man are the disciples of Christ to show that they are indeed men. See S. Matth. 4 : 1–11.

4 : 8. "*Draw near to God.*
And he will draw near to you."

Primarily this may mean, draw near to God in prayer. But it must ever be kept in mind that such drawing near is only effective in so far as it is true and earnest and shows such a disposition in a continual approximation of character and life. We must walk with God as Enoch walked (Gen. 5 : 24).

4 : 11–12. Another envelope stanza on backbiting.

4 : 9. "*Be afflicted and mourn and weep.*"

Here again, as so often in this letter, can be traced the direct influence of the teaching of the Sermon on the Mount (S Matth. 5 : 4).

4 : 13. "*Come now, you who say,*" etc.

Here is a condemnation of such plans for the future as our Lord refers to in the Parable of the Rich Fool (S. Luke 12 : 16).

4 : 14. "*And you do not know, what shall happen tomorrow.*"

See S. Matth. 6 : 34. S. James partly reproduces that teaching of our Lord and that in Prov. 27 : 1.

4 : 16. "*But now you glory in your vauntings.*"

The word for vauntings is the same as that translated "the pride of life" in 1 John 2 : 16, that is, its braggart boastfulness, not the innocent gladness of living. It is

rather the trust of the godless such as the Psalmist refers to in Psalm 10:6. It is the mistaken confidence of even such a noble man as Job in chapter 19: 18, before the Almighty instructs him by trouble and loss and pain.

4:17. "*So to him who knows how to do good and does not do it.*"

Chances to do good lie about us on every side. Omission in such cases is often far worse than commission. More souls are in jeopardy at times for things left undone than for things done. To leave undone what we know we ought to do, is sin, even if there is no outward act of what men call crime or vice.

5:1–6. Another envelope stanza on the rich.

"*For your miseries which are coming on you.*"

These words had their first fulfilment in the woes which preceded the destruction of Jerusalem. But these were but the first in the series which are to attain their completeness only in the final Advent.

5:2. "*Your riches are corrupted.*
Your clothes are moth-eaten."

Here and in the line which follows is the union of the two chief forms of wealth in the East. Compare S. Matth. 6:19; Acts 20:33.

5:3. "*Will eat your flesh like fire.*"

The rust spreads from the riches to the life itself. And when they fail and leave behind only the sense of wasted opportunities and the memories of wicked pleasures the soul will shudder at their work as the flesh shudders at the touch of fire.

"*In the last days.*"

S. James shared the belief of other New Testament writers that they were living "in the last days" of the

world's history and that the great coming of the Lord was near (1 S. John 2:18; 1 Cor. 15:51; 1 Thess. 4:15). For those to whom he was writing, however, his words had real and abiding meaning. They were actually living "in the last days" of Jerusalem and Jerusalem's law and religious polity. In the chaos and desolation of its fall which soon followed their heaped-up treasure availed them little. In fact the very wealth on which they had bestowed so much care and anxiety marked them out as the first to be attacked and plundered.

5:4. "*Look, the wages of the laborers*," *etc.*

The Jewish law condemned those who kept back the wages of the laborer over night (Lev. 19:13). Jeremiah (22:13) had uttered a woe against him "who uses his neighbor's service without wages." Malachi (3:5) had spoken of the swift judgment which should come on those "who oppressed the laborer in his wages."

5:5. "*You have nourished your hearts*
In a day of slaughter."

The rich men of Judæa were but fattening themselves, as beasts are fattened, for the slaughter which is surely coming.

5:6. "*You condemned, you killed the doer of right*."

This is as if a follower of George Fox had addressed the judges and clergy of Charles the Second's reign, and said to them: You persecuted the Friend, and he does not resist you.

Compare Wisdom of Solomon 2:12–16, 5:1–5.

5:11. "*Have seen the end of the Lord*."

You have seen what God did in the end of Job's trial. Learn from it how great a deliverance he will also work for you.

5:12–20. Four stanzas. The first of these reminds us of a part of the Sermon on the Mount (S. Matth. 5:33–37). The others are distinctively peculiar to S. James.

5:5:13. "*Is any among you suffering:*
Let him pray:"

The precepts here put forth point to the principle that worship is the truest and best expression of both sorrow and joy.

5:14. "*Anointing him with oil in the name of the Lord.*"

The contest shows that this was done as a means to a cure. Compare S. Mark 6:13; S. Luke 10:34. Friction with olive oil was prescribed by Celsus for fever. Herod the Great used oil baths as a remedy (Joseph Ant. 17:6, § 5). See also S. Mark 7:33; 8:23: S. John 9:6). The early Christians are instructed to use what medical means they are acquainted with, in dependence on God's blessing sought by trustful prayer.

See Ecclesiasticus 38:1–15.

5:20. "*Will cover a multitude of sins.*"

Compare 1 S. Peter 4:8, and note on it. See also Prov. 10:12.

The sins which are here said to be covered are those of the man converted. The context makes this plain. Yet in the very fact of converting another, we are blessed ourselves and gain favor with God. In this way our own sins also can be said to be covered. For in such an act love reaches its highest point. It of necessity includes faith in God which is the condition of forgiveness.

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